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Sacred love in religious personality

Josephine Galka
Marquette University

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SACRED LOVE
IN
RELIGIOUS PERSONALITY
by
Josephine Galka, A. B.

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Partial Fulfillment of the Re-
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INTRODUCTION

As a tribute to Adrian Van Kaam, C.S.Sp., this study has been made of his work, Religion and Personality. A problem has been discerned, which, it is hoped, will contribute to the development of his work. The deficiency discovered is corrected by an adaptation of Maurice de la Taille's Created Actuation theory to empirical psychology. The resulting insight hightens the magnitude of Religion and Personality, showing its vast possibilities in the area of religious formation.

Religious personality is an historic presence, which witnesses the love of Christ. The basic trust in God that this involves is projected into a person's past so that the structure is grounded in perfect trust. The decision to trust is developed through a commitment to stand out toward reality and participate in being.

Once trust in God has been established, the personality develops. The self-determining person's primary personality is a self-awareness that selects and integrates modes of being that make the personality what it is. This primary personality possesses a character from repeatedly choosing certain modes of being. The character expands into sec-

ondary personality of talents and personal relationships. The personal relationships become interwoven with the person's development.

The religious project of existence is to live for the love of God. This central mode of being, once established, permeates all other modes of being. It is necessary to discover the mode, to confirm it and to project it into the culture. This time-line process involves a complete re-awakening of the entire human being. It involves a guidance through positive and negative stages of transference. Once the religious project is incarnated, the personality is a living witness to Christ.

That the action of grace is necessary for this transformation is an undisputed fact. The problem is: How much recognition does Religion and Personality give to the action of grace? Weakness in the will's interaction with grace is a weakness in religious formation. How is existential commitment and phenomenological involvement related to Christ? Does it include grace-activity?

Religion and Personality fails in the specific direction of personality in the graces given through Christ. It gives the phenomenological structure of religious formation, integrated with an existential commitment in the love of God. However, it needs more grace content, which results in specific guidelines in the love of Christ. Whenever the human

condition is considered, the effect of the Incarnation upon it is a necessary consequence. The term of love is Christ; this love is specifically developed in friendship with Him in scriptures, sacraments and a Christian society. The love of Christ is the key to sanctity. This key opens the treasure of grace, which results in a growing reciprocal relationship with God, culminating in the Beatific Vision.

STATEMENT OF THE PROBLEM: The existential religious personality in Religion and Personality by Adrian Van Kaam lacks a sufficiently realistic appraisal of the dynamics of will and grace. This study is made for the sake of precision in the formation of religious will. In it the will is defined as love; grace, as Sacred Love; and religious will, as the love of Christ. Its interaction with other modes of love is the crux of this appraisal.

PART I.

CRITIQUE OF RELIGION AND PERSONALITY

CHAPTER I.

EXAMINATION OF DEFICIENCY OF GRACE APPRAISAL IN RELIGION AND PERSONALITY

Deficiency in Structure of Personality

According to existentialism a personality is a historic presence. It stands out into reality and participates by being present to all that is.¹ Religious personality can be existential, only if it is given the graces to possess this existence. Grace must initiate the structured person to develop trust in human relationships. Grace must enable a person to decide to stand out trustingly to God and to His People. Grace is necessary to enable a person to maintain and develop this decision.²

It is grace-activity that enables a personality to develop through dynamic differentiation-integration movements of modes of existence. Differentiation, which is involvement in new experiences, is polarized by integration, which is selection of experiences. The selective action is initiated and consolidated by grace. Integration presupposes

that different modes of existence are lived according to some design. The design given is, itself, a graced action. The order of preference of modes of existence is a matter of self-determination, which is a dynamic grace-activity. Awareness of modes of existence is the main problem of harmonious integration of the different modes of existence. This awareness must be guided by the grace of the light of religious commitment in order to maintain a unified personality.³

The control of negative modes of existence is a grace.⁴ A person, aware of his own limitations, must be given the grace to control the ego-centeredness of all activity. The grace to control the ego-centered tendency to negate others, to use others, to use things to satisfy self is the result of a graced response of humble awareness of the ego-centered tendency. The grace of the awareness of this limitation and other limitations gives perspective to a deliniation of other's needs. The awareness is a grace-activity, which reveals the specific areas in which God's Will is to be worked out in a given situation.

The religious project of life to grow in God's Will cannot be accomplished without grace. Openness to every life situation cannot be accomplished without a strong grace-life. The grace to integrate insights into the religious

project results in a wholesome spirituality of openness to God's Will in every changing situation. To respond creatively to what life asks must be done in the grace of union with God's Creative Intent. The authentic religious life project is made so by the grace of love for God's message in the concrete situation. This is important in virtue of the realism necessary for a valid faith act. This realism must include the reality of grace.⁵

This study questions the need for constant SELF-awareness of presence in the real situation. This limits a person to his own past and future, which is elementary.⁶ What would result is not serenity, but self-conscious hesitation. Seeing evils as mysteries is the result of a GRACE-conscious attitude. Anyone who is constantly SELF-aware will hesitate to forget himself and enter a mystery in order to live through it. Because of this self-conscious attitude, faith, trust in Divine Providence are not developed. Furthermore, the recollection of the constant NEED for salvation will further inhibit a SELF-aware personality. GRACE-awareness is necessary to enable a person to develop a confident love for God and His People.⁷

Authentic self-integration is the personal selection of modes of existence to be actualized in life. Grace-activity guides the selection of modes of existence. GRACE-awareness

is necessary to engender a preference for modes of living over the development of talent. GRACE-awareness is necessary to engender a sincere appreciation of unparticipated modes. Total SELF-awareness is not sufficient for authentic integration of all modes of existence. GRACE-awareness is necessary, for it enables the recipient to see the Will of God at work in every mode, even in those in which he cannot participate. Then the chosen central mode may be seen in perspective in relation to all other modes of existence, and the person can retain complete awareness of every mode.⁸

There is a hierarchy of modes of presence. The religious mode is primary and most influential. The less primary modes are sacrificed in favor of the more central modes. This study questions the following notion of sacrifice: "Freedom and discipline, attachment and detachment, life and death, are two sides of the same coin."⁹ Sacrifice is presented as a negative reality to be accepted as part of life. It is not presented in a positive light as a graced gift-giving activity. Consequently, its personal aspect is lost. As a result, the grace to accept the central need to love God is not presented as a personal gift of self to God.¹⁰ Seen in this light, it is obvious that the central need to love God is always present in other modes in a well-integrated life. The more integrated a person becomes, the more permeated are

the other modes. A real mode of existence is always open and expanding, deepening and growing by inter-action with grace. Changes in attitude make the central mode differ in its expression. These unpredictable changes are caused by the growth given in experience. The growth, itself, must be guided by grace.¹¹

The central, actual religious motivation is the crux of this study. The grace initiated commitment to the love of God will be constituted with other commitments to egoistic achievements. The person, who responds to grace, purifies his motivation. The primary care for self, which constitutes the commitment to activity for the love of God and for the love of others, is based on interior grace-activity.¹² Then the perfection, which is permeated with a joyous dependence on the Divine, living Redeemer, can be developed. This leads to mature, wholesome expressions of spirituality and to a mature obedience to the human social institutions propagating Christ. The mature Christian whose maturity is developed through grace-activity will freely exercise his commitment to God by actively responding to others' needs within social mores and principles. The love for others is a growth in grace from a true religious motivation based on grace-activity. The increase of grace-activity within this motivation will effect the milieu integrated to the person's

life.

The time-element in a self-understanding religious project involves culture. The self-understanding, however, cannot be achieved unless there is also an other-understanding.¹³ The grace, which gives the confidence for this project, is necessary in order to understand the growth from the naive acceptance of the child to the questioning of the adolescent, conflicting with culture. The dialogue of the modes of existence, which the people of a certain period and country have in common, with the hierarchical structure of a personal existence, needs grace-activity in order to become an organic whole. Participating and conforming or conflicting with the culture is part of growing up. What emerges from some conflict in which there is response to grace is the expression of religious symbols. If they are true embodiments of religious values, they are usually accepted by others.

In conclusion, grace, the necessary constituent of the structure of religious personality, is not even mentioned in Religion and Personality in the areas in which this study indicates the need for grace. This study mentions the need for grace in every aspect of personality structure. The result in Religion and Personality is a nihilistic attitude. Man is a living being because of the grace life within him and not just because of a selective activity, although this is

involved. Any existential study, that attempts to baptize existentialism, should stress the necessary constituent of proper will-functioning, grace. The result of this nihilistic attitude is a self-preoccupation that psychology is just beginning to discover. It is caused by the failure to integrate personality to a bond between self and others, grace.

Deficiency in Perfection of Personality

Religion and Personality admits that wholehearted involvement with God, people and the world develops a rich personality. Consequently, its remedy for self-preoccupation is the preoccupation with the concrete life situation. This study questions the remedy, for it would lead to the very neurosis analyzed in the section on willfulness. This study proposes grace-awareness, which would prevent excessive preoccupations. A grace-guided person would see every activity in God's Will; this would draw the person out of himself into expansive activity for the love of God. Conscious self-attention, which is a necessary part of development, is the instrument of the developed personality, according to Religion and Personality. This study would rather see conscious self-attention as the foundation of a personality, which, once strongly built, should remain in the background of a personality. Using self-attention as an instrument would hinder the clear-sighted vision of an outgoing personality. The true instrument of a developed personality is a graced prayer-life, which keeps the person aware of the sufficient graces God sends for every venture.¹⁴

The perfect personality in self-experience and in the

experience of others, which Religion and Personality envisions, shows a definite nihilistic tendency toward self-preoccupation in Religion and Personality's very description of the perfect personality's attributes. The marks of an integrated personality are: 1) self-awareness of uniqueness; this includes awareness of limitations and the need for others 2) self-respect or acceptance 3) self-realization, which is always in a situation 4) participation in God, the neighbor, the world 5) self-determination in obedience freely decided upon 6) wholeness of personality, which is like a composition in which the fundamental theme is repeated in various ways 7) a dynamic, expansive tendency, which implies a history and an orientation toward the future. Religion and Personality admits that the unique personality's special manifestation of Christ is formed existentially by losing oneself to find oneself. The authentic, biblical self-forgetfulness should not be confused with existential self-forgetfulness, which has dangerous nihilistic overtones. This must be clarified; otherwise there will not be a unified person, who does actions in personal ways. The strength of purpose in the self-integrated, unified personality will result if a person has an awareness of grace. This grace-awareness will enable the person to be unified in God's indwelling activity and, in communion with the Divine Indwel-

ling, do Divinely inspired, personal actions. The only areas in which Religion and Personality mentions a self-forgetful attitude is in 4) the attribute of participation in God, the neighbor, the world and 5) the responsibility of obedience, which is to respond personally and freely to the claims of reality and to the Holy Spirit. In order to obtain the mature personality that responds with originality in the strictly personal expression of lived knowledge, the personality must participate with the grace-guidelines he discerns in reality. The claim of the Holy Spirit upon the self, alone, is not mentioned by Religion and Personality. This activity in which the self becomes aware of the interior workings of the Holy Spirit in grace life is the activity which enables the personality to participate in reality. Grace-awareness gives the person dignity even without participation and even without regard to the self-selective functions of existentialism, although these are involved.¹⁵

Stability is formed in the will, emotionality and intelligence when the personality is given time to be objective. The will is insight and free decision. "Personality is personality in so far as life is based not on accident but on insight and free decision."¹⁶ The will enters when a person distances himself from impulse long enough to prayerfully consider a choice. The distance creates room for free-

dom and, this study adds, for grace to work. The readiness to distance oneself, which is the principle of personality, is thus recognized as a grace-activity.¹⁷ This distance, which is the beginning of personal life in free decision-making, should be permeated with prayer, according to this study.

The emotions become spontaneous. The ability to feel is a resonating quality of personality. It gives the personality dimension and beauty. Sensitivity enables a person to understand others better and to sympathize with them.

Intelligence is not scholarliness, but the ability to have a clear view of day-to-day situations. It is an objectivity which enables the person to make mature judgements not based on subjective, ego-centered impressions. This enables a person to avoid unauthentic attachments and imitations of others' religious behavior.

The true personality, therefore, evinces a stability of behavior, a certain line of action.

This perfect personality, related to life situations, shows sound activities. The sound personality is consistently even-minded and sensitively spontaneous. The will is directed by a synthesis of unshakable orientation and sensitivity of heart. This study will form an appraisal of how this orientation is achieved. In it grace-activity is

revealed as a unifying principle.¹⁸ This is what counters the two extremes of taunt determination and pitying sentimentality. This ability to keep distance, yet stand toward reality, remaining anchored in God, while receiving life's impact, is achieved by constant movements in recollection. It is here that Religion and Personality at least indicates the need for prayer-life and, consequently, grace. From a recollected and therefore, grace-aware standpoint, a person can see life as a message, can see his situation in a meaningful way. The true personality always maintains its primary commitments and its value orientation. Maintaining a prudent caution for vulnerability, the person adapts himself without losing himself in situations. Confidence in efficient grace is necessary for this adaptive ability.¹⁹ This enables the person to foresee the outcome of events, because he is present as a participant. Religion and Personality admits that a witness to Christ is formed by a growing, interior imitation of Christ, resulting in a dynamic, evolving, living manifestation of God's reality. What this study sees as needed is a specific appraisal of this interior imitation of Christ, and how grace is involved.

There are three relationships of perfect personality with others: 1) self-possession 2) reciprocity 3) transcendence. 1) Self-possession: The unique manifestation

of the Divine Presence that the religious person is called to be is revealed in independent judgements, which show acceptance of limitations and responsibilities and defence of rights in his servanthood to God. This study adds that awareness of the grace of the interior life of God within the innermost functions of the will consolidates self-possession.²⁰ The result is a humble dignity which influences others indirectly by listening and appealing to the best in the other. It enables the other to live a full, personal presence to reality, speaking his unique voice of the Holy Spirit. 2) Reciprocity: Revealing values in every encounter with others with flexible openness to others is the ecumenical spirit which enables a person to be interested in the other's world and to carry on an honest dialogue. This study adds that confidence in efficient grace is always necessary in any reciprocal relationship. Three attitudes are necessary: a) the assimilative - enables the person to avoid the two extremes: tenaciously clinging to his own judgement; following everybody's opinion (spiritual syncretism). Giving himself time for personal assimilation enables the person to receive his unique message of the Holy Spirit. This study hopes to appraise the action of grace in assimilation. b) the communicative - the person receives of the other's richness. c) the evocative - the person calls out of the other that which

the other really is. 3) Transcendence: This in itself is a sign of a person's total relatedness to the Trinity, which is an interior grace-activity. To sum: The individual safeguards his personal mission in the world while being open to the other and communing with the core of the other's existence. The grace-action in this dynamic relatedness needs appraisal.

Values are related to perfect personality. The mature personality manifests a single-minded value-orientation within a rich diversity of presence to the world. The personality who is a real appeal to humanity is someone who is open to grace given values, enjoys and affirms them in himself and in others and, by the grace of God, realizes them in his existence.

Special capacities emerge. Realistic management of worldly affairs is an aspect of maturity. In it the person detects the true image of others. This study hopes to show precisely what constitutes this image and how grace is involved. Superiority in the perception of reality enables the person to reason logically and to see reality with a fresh, innocent eye. This perception is also analyzed by this study. "For the true religious personality, all reality is a fresh manifestation of the possibilities planted by God in the world. Therefore, the person feels that his

response should be determined by reality itself and not primarily by his own interests, motives, theories, and past experiences... (He develops a) personal, new presence to every situation."²¹ His application of the law is creatively human. The grace dynamics of this objectivity needs appraisal.

In conclusion, the self-aware personality's encounter with God, people, and the world grows in religious meaning. The self-awareness must be integrated with grace-awareness in order to achieve this growth. Reconciling his highest commitment to the divine with an orientation toward the world involves a growing insight into what his life should be. The two dangers to be avoided are: 1) to close in upon oneself 2) to lose oneself totally in the world. The living principle uniting the person to his purpose in the world is grace, which, thus, enables him to achieve a balance.²² A person can impose a new grace-filled meaning on his past and envision the absolute and infinite behind the momentary. He can be independent, free, responsible and also limited. The true personality is committed to develop his talents completely unless incompatible with the demands of his life situation.

The fundamental, necessary constituents of the mature personality are the primary traits; the secondary traits are those not necessary for personality, ie. appreciation. Tal-

ent, popularity, genius are secondary traits that may have to be sacrificed in a community. The negative overtones in this notion of sacrifice are questioned by this study. A better outlook would be that the traits "sacrificed" are channelled, ordered, subordinated. The real sacrifice is the giving of the self to God. Sacrifice seen in this light would prevent the danger of reversal of primary and secondary personality traits in which the person becomes preoccupied with appearances. "Real personality, however, is existential. It is primarily self-forgetting in standing out toward God, people, and the world."²³ The existential nihilistic self-forgetting must be corrected by the awareness of grace-activity in the will's operative powers.

Primary personality is the differentiating, integrating movement that is what you are and what makes you have character; character is the resulting attitudes and behavior that you have; secondary personality is the result of the character that you have. Temperament is rooted in biological make-up. It determines the quantitative aspects, the rhythm, the intensity of life.

The holiness of being wholly oneself in and for God is the attitude toward the attainment of perfect religious personality. Good will is essential and all that constitutes good will, for sanctity is dependent on the grace of willing

God's Will. Awareness of the greyness of self-centeredness, of hidden complacency are realities to be worked through in striving for perfection. For this reason, a frustrated existence, which looks like a failure, may be saintly at its core. For this reason the attainments of the great saints' good will is a guideline and an inspiring ideal. This study hopes to appraise the dynamics of saintly good will and grace.

Deficiency in Development of Personality

The only ground in which a personality can grow is in freedom in which grace is active. This is the center of existence.²⁴ In deciding a unique project of life and realizing it, there are two graces that Religion and Personality calls movements of existence: 1) to commit self to a project 2) to execute the project. The grace activity in a wholesome, existential will counters the two extremes of willfulness and will-lessness. The dynamics of grace and an authentic existential will needs appraisal.

Willfulness emerges in a person when he loses the experience of his unity. This study adds that the precise principle of this unity is the Divine Indwelling in grace.²⁵ Without this experience the person disregards the fact that a set of physical, psychological, and emotional attitudes, customs and habits cannot be broken at once, but gradually changed. The beginner in religion must take into account all the aspects which are involved in the change which he wishes to make in his life. A life dedicated to God alone is a gradual development. Every occasion in a beginner's life of missing a former life should be the occasion for the renewal of the decision to belong to God alone. This

study adds that the precise principle of renewal is the Divine Indwelling in grace.²⁶ Interaction by willing with grace guidelines in all the aspects of existence leads to real growth in wisdom. A person's self-awareness of all his possibilities in grace gives more learning than texts or lectures. Quick solutions can never replace the invaluable experience of the grace-activity of growing insight in the midst of crosses.

Artificial perfection is the result of repression of feelings and refusal to take into account all the aspects of life. This study adds that cognizance of interior grace-life enables a person to open his feelings to the Divine Indwelling, knowing that they will then be permeated with the Divine Presence. This prevents the destruction of the reality of a sensitive, vulnerable person. A life cannot be molded and manipulated as a thing. Because of failure in interacting with deeper layers of existence in which there is also grace-activity, the spontaneous inner life is cut off from peripheral religious existence. Religion and Personality admits the consequent loss of the inner voice of grace, heard in the inner core of the person sensitive to it, and a loss of listening to the voice of the changing situation. It fails to show the relationship between grace, the source of vitality, and the changing situation. The re-

laxed openness of faith is lost. A split, schizoid, isolated, high, holy self represses, compels and manipulates all its human behavior without regard for reality. The disembodied Christian is out of tune with the contemporary situation. Christ dies in the behavior of the Christian who attempts to willfully overpower and transform reality in others. Although Religion and Personality cites these dangers, it avoids directly approaching the cause, which is: THE FAILURE OF PERSONAL CO-OPERATION WITH GRACE.

In conclusion, willfulness is 1) closed to reality 2) reacts blindly in a stereotyped manner. It results from not admitting weaknesses, failings and limitations. It is a failure to understand the deepest meaning of Christianity: the need for Redemption and grace. The faithful man's peace is in knowing that his Redeemer lives. This study sees a deficiency in not showing that a personality not cognizant of grace will not be receptive to the givenness of reality.

Awareness of the will's limitations can develop an attitude of being determined by society, bodily chemistry, unconscious inclinations, which results in will-lessness. This undermines the vital interior grace-life, which accepts initiative, guilt, and responsibility.²⁷ Life loses spirit and inspiration. ... "unable to take a personal stand in regard to...existence...the religious lose(s) the ability for in-

dividual decision and for a truly personal encounter with the Lord."²⁸ This statement in itself is evidence of the effects of the loss of grace-life due to lack of grace-awareness. Habitually blaming events for failure causes an unwillingness to face the conflicting dialogue involved in the grace-activity of free commitment to life situations. Freedom is never fully possessed; it must be continually maintained. It can be lost to 1) impulse 2) the crowd. The grace of a wholesome response is done freely to present and past influences which the person has internalized. Grace is the principle that differentiates a reaction and a response.²⁹ Impulsive, stereotyped behavior is not possible in the person trained in receiving the givenness of reality. He can evaluate a given situation and create from his own wisdom the behavior which is most personally effective. This ability to respond has its source in the personal involvement with the graces of reality. Therefore, an analysis of the dynamics of grace in a response is necessary for precision in the formation of religious will.

An inner stand is always possible in any situation. This inner stand needs development in the order of grace as well as in the situation. Every time the grace of an inner stand is made, the responsibility expands and becomes stronger. This study adds, there is a corresponding growth

in grace.³⁰ Free decisions are growth in holiness, commitment to God, each a fresh beginning in spiritual life. This growth in inner holiness is more genuine and radical than successful behavior. Imperfections humble those who have them, for they can always reaffirm the deep inner rejection of and, this study adds, pray for the grace to overcome the bad behavior which they cannot outwardly control.

In conclusion, will-lessness is the impersonal subservience to impulses and to others' opinions. The refusal to be personally open to all the meanings of reality leads to impulsive behavior or to blind conformity. Loss of self-respect, which has its source in the grace-awareness of the Divine Indwelling,³¹ is caused by a deficiency in the will's response to grace.

In cases of sin, neurosis, and organic illness, all inclinations can be transcended by a person's will. By an act of freedom in grace, the freeing principle,³² a person faces a sinful habit. Self-pity can cause denial of guilt or responsibility. There is normal anxiety. Repression of normal guilt and anxiety leads to neurotic guilt and anxiety. "To accept free will means to accept responsibility and to bear it."³³ It is the center of the renewal of the primacy of the spiritual, which must include grace-life, over the organismic, instinctual, environmental. The religious stand

is an exercise of freedom and responsibility initiated and guided by grace, which enables a person to transcend his dark impulses and psychological negativity. The conditioned behavior may then be influenced by the grace-filled meaning a person freely imposes on it. Relaxed and growing in unique responses to others, the repeated reaffirmation of a basic commitment to God causes a profound understanding of the human condition as well as a free, inner orientation to God. It is the source of genuine saintly transcendence. This study adds that reaffirmation is rooted in grace-life. This needs analysis for authentic will formation.

Existential will is a person's ability to respond to reality as it reveals itself in a situation, even when unable to change this reality in all its factual aspects. The religious will in grace, responding to the invitation of every life situation, becomes unconditional commitment and surrender to God's design. A realistic appraisal of the dynamics of religious will and grace is necessary. Openness, which is being receptive to reality, extends into willingness, which is openness to modifications, ie. moods, feelings, memories, imaginations and perceptions, which particularize the fundamental openness. Recollection guides the response to manifestations of God's presence, transforming a person's emotional modality. The grace-activity in recol-

lection is central and should be analysed.

Recollection's thought process is 1) basic, willing openness 2) memory stands out, detecting God's plan 3) enhanced inclinations form an inner recollection which grows toward a final firm decision. Seeing God's Will, all insights are recollected into a prudent project of existence. This is a response of the entire being, revealed to its openness. The question of this study is: Why isn't there a corresponding analysis of grace, which is an integral part of authentic recollection?

Willing openness inclines all modalities of existence to the Divine presence. Projects are harmonious with God's Will. The unifying principle of the will, reality, and God's Will is grace. Alertness to the practical aspects of a situation is the thrust, the will's functional aspect. Self-revelatory active execution is becoming a real Christian in deed.

In conclusion, willing openness for the manifestation of God's presence in all situations is the permanent source and foundation of all actions as long as it is rooted in grace. It is twofold: 1) personal openness in the light of revelation and grace 2) subsequent option and execution.

To develop authentic religious will a person should interact with his lived reality, including grace, which is

all he is at any moment: good intentions and hostile ones. The authentic religious will is harmoniously welded to spontaneity in grace. This counters two extremes: 1) the compulsive do-gooder 2) the irresponsible, childish Christian. Grace counters these two extremes; the will in grace gives direction to spontaneous impulses. Deep, genuine examinations of conscience help maintain an honest self-awareness which is the foundation of growth in spiritual life rooted in grace. Becoming aware is central in the beginning of religious life, including awareness of grace; later focus is on living union with the Divine presence, the term of grace-life. Marginal attention to deep inclinations and central attention to grace should remain a permanent precaution against decline in religious authenticity.

It is crucial for growth that the initial awareness of spontaneity be related to awareness of self as a responsible person and, this study adds, with awareness of the reality of grace. A person must own his spontaneous experiences and consciously assume a project. A person will own his experiences if he is constantly interacting with interior grace-life. Asceticism enables a person to distance himself during confusion. This study sees the need for a more precise concept of asceticism than the recollection and inner moderation described in Religion and Personality. This

detachment enables a person to decide which inclinations to foster and which propensities to live with in a dialectical relationship. The option in faith which results involves responding to a situation according to revelation. The asceticism leads to an attitude of silent readiness and responsibility, which counters the two extremes of willful excitation and willful repression of inclinations. The dialogue, tempered with mortifications, keeps a person ready and capable with God's grace to follow decisions. This study sees the necessity for a stronger integration of revelation and grace with a clear notion of asceticism.

Some self-examination is necessary to keep in mind the taint of selfish impulse that keeps alive the need for Redemption and grace. A necessary condition for existential will is humble acceptance of the limits of the capacity for self-awareness and relating to these limits dialectically. "Humility is the recognition of...essential limitations, which implies the necessity of dialogue."³⁴ This study adds that to avoid the despair inherent in the nihilistic taint of existentialism, the integration of grace-life within the will's operative powers is essential. The grace-aware dialogue with limitations will unite the person to the reality of grace in himself and in others, enabling him to respond to what is given and to accept what is not given in reality.

The core of religious existence is free existential will, moved by grace. A well-integrated religious personality decides with his whole being on a religious project of life, which integrates all other modes, which in turn integrates all existential modalities. The religious personality must be integrated in a full awareness of the activity of grace, the unifying principle of all modalities. There are three levels of the religious mode of existence of standing out in reverence to the Transcendent Being: 1) preparatory 2) proper 3) embodying.

The preparatory phase of religious development is an introduction to the full presence of the Divine. This phase involves searching for the Divine without being fully aware of it. It is moved by grace toward its term, the Trinity. It involves existential transference of a person's whole being to something less than God. This striving for deeper participation takes three forms: 1) narcissistic - transference which is oriented toward a person's own ego, centering on the needs of a person's own organism. 2) others - identification, usually with parents who are experienced as good or bad until realistic appraisal is reached. (The unconscious need for the infinite causes the child to absolutize limited humans.) A person identifies with creatures until identification with the Supreme Being is achieved. Par-

ents represent the culture. Identification with them enables a person to assimilate centuries of tradition. This later becomes the prototype of existential transferences to the significant person's in his life. These secondary transferences occur according to the degree of insecurity in a person. Growth is in eventually distinguishing between the other person and the values he embodies. 3) organizations, countries - a person grows by soaring beyond the idealizations of institutes to find God, Himself. Each transference in a series help a person to grow by means of a temporary identification with the values embodied in a person or institute. Each represents particular values a person is ready for at a particular phase of maturation.

In the series of transferences, an idolizing and a demonizing tendency is involved. This is evident in religious life: 1) positive phase of idolizing transference 2) negative phase, which if worked through, shedding self-deceptions, a person discovers God. His joy is in increasing awareness of the infinite perfection of the Creator made clearer in the light of human limitations. The humble recognition of transcending limitations only with the help of the Beloved leads to the rediscovery of limited values as they exist. This help, which is a grace, should be seen in the light of a grace-analysis.

Every existential transference causes a change in the hierarchical mode of existence. The mode of existence toward the idolized object becomes central and influences other modes, which become peripheral. Involvement in an existential transference involving culture implies transcending the culture in order to transcend the transference, for fixation on cultural status symbols will make it impossible for a person to prefer God to his ambitions. The mature attitude is one of wanting to humbly best serve the Will of God in others.

The proper phase of religious development begins as soon as a person sees God in all things and does not see them as ultimates. Then the person is ready for religious growth. He is now able to permeate completely the other modes of existence with the central religious mode. In the proper phase the person is able to achieve perfect unity and simplicity of personality. He is given the constant recollection that God is the first love in all things, which is the grace of full presence. The grace-life involved in this phase needs appraisal.

Every mode of existence has a unique character in each individual and also a cultural character. The psychological structure of a mode of existence consists of various constituents: 1) teleological 2) individual 3) cultural 4) develop-

mental.

During the actualization of a life, every level successively reached leads to a different style of religious presence to the Divine. There are four levels of existence: 1) biosensual 2) functional 3) romantic 4) existential. The biosensual is dominated by the alleviation of bodily needs and in religion has strong sensual characteristics. The functional is the ego level of mastery, control, organization, technique, of having and possessing. The romantic develops under the influence of overwhelming emotional experience which impels a person out of his self-centered, biosensual, functional existence, making him deeply aware of the not-self. It results in the attitude of delight, rapture in beholding the goodness of God. It has its roots in the dynamic, self-actualization of a person's being. This study questions the self-actualization which does not recognize God's actualization in grace. Corresponding levels of an appraisal of grace is necessary to unite the functioning in existential will's development to the Will of God.

There is a hierarchy of the crucial phenomena of this development. According to it, the lower phenomena of self-actualization receive their deepest significance from the higher phenomena. The lower prepare for the higher. The early phases of transition from feeling, passivity predom-

inating, to full commitment shows the peripheral nature of the romantic religious mode of existence. It receives its meaning and deepens it from a higher form of self-actualization and religious participation. The romantic level is a free gift, an appeal, showing the initiative of grace. This grace-initiation is in all phases, which should be permeated with a corresponding growth in grace-life.

The deeper mode is existential commitment. The existential religious mode of being is the depth of a person's existence responding to the grace of the romantic appeal. The response, itself, is activated by grace. It is realistic, core penetrating and actively creative. It is existential because it is the commitment to exist, to stand out beyond one's self toward a personal Transcendent, Who is experienced as the Ground of being. Existential commitment must always be Christianized by the awareness of the grace-activity involved in the commitment. Sacrifice, which this study would rather see as ordering, of other ways of relating to people and things which are incompatible with the dominant way of standing out toward the experienced Transcendent becomes necessary. It is existential because the commitment takes place within the central core of a person's being and implies a readiness to dedicate an entire life to the Transcendent. The central core of a person's being needs

appraisal in the light of grace-activity.

Psychologically, commitment is a lovingly cultivated union with the Transcendent and His reality, an unconditional standing out toward Him and that which is experienced as His Will. It implies the abandonment of the autonomous, self-sufficient existence to participate willingly in Being as it reveals itself in the concrete life situation. It is the free gift of a person's whole being to the fulfilling Transcendent. The involvement of grace-activity with psychological commitment is the crux of this study.

The phase of incarnation of religious development is a deep existential commitment, resulting in the embodiment of values. The dynamics of grace in the commitment is necessary to counter nihilistic tendencies. The resulting behavior in grace is psychologically free: 1) in so far as the person experiences himself as free in his evaluations; grace is the principle of this freedom 2) in so far as his patterns of behavior gradually respond to these evaluations; there is a corresponding pattern of growth in grace. His world becomes a religious world. This change requires time. This choice of a new world of meaning exposes the person's behavior to the conditioning of new, freely chosen signs. The former ties must be overcome. The primordial option to be for the Transcendent, taken in the core of man's being,

can only gradually expand its influence to the peripheral regions of attitudes, feelings, habits. It implies a willingness to pervade these remote areas with the inspiration of the primordial commitment. It implies a readiness to restore the commitment in all regions whenever it becomes impaired by weakness. It implies a life-long growth in the actualization of this commitment in thoughts, feelings, desires and actions. It is reinforced every time the person reasserts it. Habitual self-assertion in adverse situations makes the solid quality of religious existence. Commitment expresses itself psychologically in behavior that always seeks the restoration of the religious mode of existence and does not rest until the influence of this mode is restored in the peripheral modes, which constitute the full project of a person's being. Commitment expresses itself theologically in the order of grace, the principle of initiative, sustenance and renewal.

Fundamental readiness flows immediately from the commitment of one's whole being to the Personal Transcendent. The grace-activity in the commitment, which flows within resulting readiness, needs analysis. It is embodied and revealed in four basic attitudes: 1) acceptance 2) self-actualizing, this study prefers grace-actualizing, surrender 3) fidelity 4) creative care. Acceptance is the lasting

readiness to accept the Transcendent and that which is experienced as His Will in a person's concrete life situation, without denying, repressing or resisting this reality. Grace-activity and its obstacles is a necessary corresponding appraisal. Self-actualizing or rather, grace-actualizing, surrender arises from the authentic gift of self. This implies maturation by constant participation in the Transcendent and His dynamically developing world. It involves the constant readiness to investigate the source of failure and accept concrete reality. It implies the readiness to gradually change in oneself any obstacle to the full dominance of the religious mode. Fidelity is the fundamental psychological structure of commitment. In it the sustaining activity of grace should be appraised. It is the all-pervading attitude of unconditional loyalty, which implies reinforcement of the attitude in daily life. "Fidelity is, psychologically speaking, a readiness for every sacrifice necessary to preserve the original commitment."³⁵ It implies vigilance in retaining the central religious mode of commitment. Creative care is continual concern, readiness to care for the reality in which the Transcendent is revealed within the world of the religious person. In it the renewing activity of grace should be appraised. It causes authentic growth through a commitment to both the spiritual and material good of all in the

never finished phase of incarnation of religious development. The unifying principle, grace, must be integrated in personality in order to form an authentic witness to Christ.³⁶ All reality is united through the life of grace. Therefore, an appraisal of its dynamics with free, existential will is necessary in order to achieve the incarnation of religious development.

CHAPTER II.

CONSEQUENT PSYCHOLOGICAL NIHILISM

IN RELIGION AND PERSONALITY

Dangers to Personal Development

If the unifying principle of personality, grace-life, is rejected, existential psychopathology will result. It is "a fundamental disharmony of existence...due to a persistent lack of integration of the religious mode with other modes of existence and leading to psychopathological symptoms."³⁷ The fundamental disharmony is the lack of co-operation with grace. The reality of grace-life is an integral factor of being. Without it and a correlating awareness of its dynamics, there will be psychopathological consequences. Grace in reality enables a person to integrate other modes of life without repressing them. He will not repress them, because he will respect the grace dynamics active in every mode. They will be within the grace-directed control of the subject, who retains awareness of their involvement with grace. This enables the religious personality to retain his mode of loving God while seeing and directing the other modes accord-

ing to grace-guidelines. Control will always be retained as long as the personality possesses a strong grace-life and is aware of grace-life in all its known aspects.

The will's functioning powers have shown the tendency to fix upon its object.³⁸ The deviation of this natural tendency is in being fixated upon the wrong object. Grace, the principle of freedom, is the normal object of the will's tendency to be fixated. It is the principle of life and sustenance which enables the will to make the proper selections within other modes of existence. Deprived of this object, especially of the awareness of its necessity, will drive the will to fix upon other objects. It will fix on an object that is idolized in the preparatory transference stage of religious development. It will fix on a demonized object during the negative transference phase. On the biosensual stage it will fix on sensual experiences and lead the person into an immature, vulgar, defensive existence. It will become neurotic because of its failure to repress completely higher modes of existence that it has rejected in its fixation on the biosensual mode. It will fix on its own functioning ego and lead a religious life that is compulsive or repress the religious mode. This functional person will be incapable of self-reflection because he does not see himself as a grace-living being. Interior life repressed, he will

conform to the social mores, which are inadequate to satisfy the true term of the will's fixation. Finding society and himself inadequate to fulfill the quest for grace, which is the will's object, he will depreciate himself and society. Within an attitude of inactive resignation or never ending activities, he will become aware of the meaninglessness of his life. This nihilism prevalent in psychologism today often leads to suicide. Religious participation may become schizoid, because of an absence of the grace-aware unity between the religious mode and all other modes. The conflict between utilitarian, nihilistic functioning and the religious urge may lead to morbid guilt.³⁹

Rebellion against functionalism will lead to denial of culture and fixation on sentimental vitalism. "The nihilism of functional man is a reduction of all religious values to pragmatic relationships. The nihilism of the person who rebels against functionalism, becomes a resentful denial of all forms of culture."⁴⁰ Failure to see grace interaction in the biosensual sphere and the ego-centered sphere will lead to a split between both in a fixation on sensual gratification.

Functional fixation will lead to fanatic observance of arbitrary rules and social mores. Self-rejection can result from failure to keep these codes. Fixation on the romantic

phase can lead to cultivation of pious feelings, artificial sentimentality. This religious emotionality can develop into religious aestheticism. The resultant imbalance from repression of bio-functional-social phases can destroy wholesome expressions of religious life and lead to an unrealistic aesthetic criteria of life. If the aesthetic experience is related to the grace of God's presence behind beauty and order and with the grace of the Divine Indwelling, it can lead to existential commitment.

..."existential commitment in the center of a person's being strives to embody itself gradually in the more peripheral areas of his life."⁴¹ This gradual development and integration of modes not religious is the result of adaptation of the existential commitment to real situations. This is made possible by an awareness of the reality of grace, active in every situation, united to the grace-activity within the person. Without this awareness, repressed modes of existence will show up in hostile moralizing or jealous pity. Repressed social ambitions will show up in rigorous observance of rules. Paranoid symptoms can develop.

Negative cultural attitudes toward realities, such as the arts, can cause repression of healthy religious expression in the arts. This can lead to a dualistic psychopathology in otherwise healthy religious persons. Grace gives

the awareness of the positive possibilities in every reality, since all reality is directed by grace-life. Religious attitudes, permeated with grace-awareness, would result in healthy self-expression in every mode selected by religious persons, according to their design and situations.

Some neurotic tendencies result from absence of the awareness of the grace-activity of the Divine Indwelling. One tendency is to seek affection and approval from others and lose regard for the Infinite Love of God. It results in a facade put on for the esteem of others. God and His grace-life is repressed. Disorderly tendencies result.

Neurotic obedience can result as an escape from responsibility and the danger of being criticized for an original action. Entire institutes can be afflicted with a fear of initiative and creativity as the result of this neurosis. Institutes formed in the awareness of grace-activity in every mode, directed by the chosen central mode, will be more willing to accept innovations as long as they are in line with grace and give evidence of its fruits.

Other symptoms of this neurosis are either dependence upon the love given in spiritual direction or restriction and withdrawal from love and creative activity. It may also show up in a desire for power over self and others. This is evident in perfect self-control in which there is no sponta-

neity. It also is evident in the use of people for selfish ends. It is evident in the over competitive person who must be the best religious and who surrounds himself with admiring friends. It is evident in the overly independent, who fear encroachment into their own little worlds. It is evident in the unrealistic need to be flawless, which expresses itself in dominance. A grace-aware personality would find flawlessness achieved in grace-life. Imperfections would be accepted in view of the interior activity of the perfect life of God, Himself. The term of the will's striving for perfection would be fulfilled in the strong interaction of the will's functioning powers with grace-life.

In conclusion, nihilistic psychologism is the result of too much self-attention.⁴² To counter this tendency, grace-awareness is proposed. It draws a person out of a self-assured grace-life to union with the increase of grace-life in the modes integrated to the self. There would be no danger of fixation on modes selected, for the will would have already reached its term in grace. There would be no danger of the negation of any mode, because of its ordering in grace. All modes would be ordered within the direction of the Divine Indwelling given the will from birth in Christ.

Danger of Regression

Without grace-awareness a personality will by his very formation in self-awareness regress upon himself.⁴³ His motivating powers will fix upon himself. He will constantly hesitate to enter situations, because he will be protecting his own historic presence. His selection of modes will be determined by his self-concept. His repression of modes is inevitable, because he will want to sustain his historic presence according to his self-concept. He must resign himself to the fact that he can never fully grasp his presence, never be fully aware of himself. He must fix his motivating powers upon their proper object, which is growth in the life of grace, or his existential commitment will be completely self-centered.

A self-centered religious project will ultimately regress. The wrong object, the self, will have been given the will. To expand the self, the biosensual powers will be the primary concern of the self-aware person. The secondary concern of a self-aware person will be the mastery of modes through the power of his ego. The romantic, sentimental gratification, which has its term in a self-aware commitment to the Transcendent, will have no source of growth in a life

other than the biosensual, fostered by the ego. The choice of modes will depend on the person's ego-functioning self-glorification. Eventually the utilitarian aspect of the self-centered religious project will become apparent. The aimlessness of a self-aware life eventually leads to psychopathological symptoms.

Grace, the proper object of the will, leads the person towards a growth other than the bio-sensual or the self. The romantic mode, seen as a movement of growth in grace-life, will result in a true existential commitment in which a union with God is lovingly cultivated. The grace-aware personality will not select modes according to a self-aware concept, but according to the degree of grace-life judged to be most in line with the chosen central religious mode. The self will be considered in so far as it is judged to be capable of control over a certain mode. No mode will be repressed, for grace-life in every mode will be sustained. Relationships with others will be positive, because of the others' innate grace-life, through which the Holy Spirit speaks. The union in grace with God and His creation is the true theme of an authentic existential commitment. It is one that can develop the self within the modes involved.

The necessary co-operation with grace will not be engendered unless grace-awareness is introduced in the struc-

ture of personality. With a will rooted in a grace-aware knowledge of the givenness of reality, the person will be able to relate to what is given in a responsible manner. The response will be a grace-response, its design fully grasped only by the mind of God, Himself. The structure of personality will not be perfected if a person is self-aware in his encounters with others. He will not be self-possessed nor capable of reciprocal relationships nor transcendent unless his motivating powers are properly fixed on growth in grace-life. The security of grace-life will enable him to go out of himself and through and with others toward God. Neglect of the will's operative functions will result in a personality unable to cope with reality. The person will cling to his structure, making sure he is constantly self-aware. A self-aware person can grow no further than the structural phase of religious personality.

The further perfection and development of religious personality of which the person may be cognizant, will be repressed. A structure, grounded in a self-aware outlook, cannot possibly achieve perfection nor development. The futility of the religious project will end in neurotic regression. The ego will flail out for its own survival, particularly the biosensual. There can be no relationships to others nor to the Transcendent unless the structure is form-

ed in grace-awareness.

The self-forgetfulness advocated by Religion and Personality conflicts with its original tenent of self-awareness. Its concept of personality will be a nihilistic one, if self-awareness is the motive of self-forgetfulness. The futility of the entire structure is apparent in view of the self-preoccupied conflict with others. The stunted structure will be one of conflict with others. The meaninglessness of the futile structure will result in morbid symptoms of cynicism and guilt. The anxiety of trying to develop without the proper motive inculcated in the structure will result in rebellion in some form or other.⁴⁴

The love of God, witnessed by Christ, Himself, cannot be formed in a self-preoccupied personality. The notion of self-awareness must be rejected in favor of grace-awareness in order to form an authentic witness to Christ. Grace-awareness will enable the person to see reality in perspective. It will counter subjective ego-centered decisions. This infantilism has its roots in the failure to direct the will according to its life of grace, mysteriously designed in the intent of the Eternal Father. This life is sacred; its destruction is tantamount to destroying being; it must be cultivated in every human being. Regression is the result of the failure in personal formation in the centrality

of the Divine Indwelling. It is prevalent today in psychological nihilism. To combat this error, grace-awareness is proposed.

In conclusion, regression is inevitable in repression oriented self-awareness. Whenever the will is ordered towards its own functioning, there is repression. This is caused by the will's need to control selected modes. If the motive of control is the self, all modes selected will be manipulated for the self.⁴⁵ The self-aware person will repress modes by his very effort to be self-aware. The grace-awareness proposed would counter regression, for it is a principle both interior and exterior to the self. It is the principle in reality which gives meaning to existence. It reveals the directing purpose behind historic phenomena. It unifies created beings with their source in Christ Jesus.⁴⁶ It gives life. It acts upon the will, directing its functioning powers according to grace-activity in all phases of reality. Within its ultimate source, Christ Jesus, all reality is perfected and developed.

CHAPTER III.

CREATED ACTUATION INSIGHT REMEDY

The Sacred Aspect of Will-Function

The interaction of religious will and grace is studied in the light of Maurice de la Taille's insight that grace is Created Actuation by Uncreated Act. This insight is selected because it reveals grace-activity in the very metaphysical structure of being. It also reveals the source of grace-activity, the Hypostatic Union.⁴⁷

In this study, however, Maurice de la Taille's metaphysical terms are replaced by types of love. The Uncreated Act is Uncreated Love. A potency is the capacity, realizing the love of Uncreated Love. Hence, any act joined to a potency is a created love. The Hypostatic Union is Uncreated Love in a created love. This union is the source of Created Actuation, which is Sacred Love. Consequently, the metaphysical structure of being becomes an existential structure of being in which the will is love.⁴⁸

The existence of being is an act of love by Uncreated Love.⁴⁹ Grace is love made sacred by its relationship to

Uncreated Love.⁵⁰ The Beatific Vision is the fulfillment of the Sacred Love relationship.⁵¹ This relationship underlies the type of love called, charity. Charity's ultimate object, the love of God for Himself, moves the personality toward the Beatific Vision; charity's immediate object is Christ. Thus, charity is the love of Christ. In the created love of His humanity the Uncreated Love of the Trinity is revealed, for the Trinity causes the Hypostatic Union with its term, the Word. The Word gives the action of the Holy Spirit in Sacred Love. The love activity involved with Sacred Love is also sacred.⁵²

Christ communicates Uncreated Love not only through Sacred Love, but also by His very existence. His effect upon the persons moved toward Him makes them image Uncreated Love in a way similar to His way.⁵³ Thus, "by the very fact that God willed to become man...man is given an ideal of that blessed union"⁵⁴ whereby the created love will be joined in an act of Sacred Love to the Uncreated Spirit.

A living image of Christ is projected by the personality that loves Christ. The personality's religious commitment to live fully the Sacred Love of adopted sonship in the Trinity is achieved by a realistic appraisal which results in the awareness of his own unique, creaturely capacities. The personality selects modes to achieve its commit-

ment to resolutely extend the love of Christ in reality. Specifically, the love of Christ is extended by the example of Christ. This is achieved by union with Christ's intentions, discovered through intimate friendship with Him in the sacraments, in scriptures, and in others.⁵⁵ Charitable determinations of human situations, reinforced by participation in the sacraments, are preliminaries which prepare a personality for constant stands toward reality in the love of Christ.

It is evident that Christ is analogously inborn in every personality. Because of the intellect's reflective awareness capacities, it is the image of the eternal Son, reflecting the Father. The reality that is given is seen in awareness by the reflective personality. The awareness is reached by an examination which integrates a personality's creaturely capacities. The integration enables a personality to discover God in a total act of intuition. This is known as the Beatific Vision in the light of glory.

Similarly, the will reflects the action of the Holy Spirit. The will is like the Uncreated Love of the Father and the Son, which communicates a salvific intent. The power to direct reality according to God's love is in man's love capacities. It is obtained by the perfect union of the will and all its emotional strengths to God's salvific

intent. It is accomplished by integrated motives, whether self-willed, or externally influenced. The motives are integrated to the commitment to do God's salvific intent. The personality can develop the Sacred Love of adopted sonship and extend it in the love of Christ.

The personality's historic presence is incarnated in Christ's intent, which corresponds with a personality's love of Christ. The primary commitment to the love of Christ in reality is achieved by effort. At any given moment in a personality's life, the personality may comprehend its entire life and project the love of Christ throughout it. Progressive reinstatement of the love of Christ overcomes failure. The ascent in strengthening the commitment reciprocates with all involved with it. An awareness results, specifying all modes of God's Will. Created reality's deficiencies are accepted by love for God's specifying power. The love is extended in Christ through the sacraments, seen as commitments of faith, hope and love; in scriptural readings, seen as commitments to Christ's exemplarity. These preliminaries enable the personality to project Christ in constructive human relationships.

When a living image of Christ is projected by a personality that loves Christ, the personality's inborn image of the Trinity is communicated.⁵⁶ The psychic design of the

Trinity may be considered the capacity which is realized by creative involvement with reality. A personality extends the primary image by reciprocal relationships with the presence of Uncreated Love in other creatures. The Sacred Love union between the human creature and the Creator results in an incarnating direction of the sharply defined capacities of creation. Hightened intuiting faculties, which is the entire person, completely realized in every aspect of his capacities, are necessary for this expansion. The personality is expanded in Sacred Love and in loving images Uncreated Love.

Other-Centeredness of Grace-Activity

Grace-activity is charity, which is the love of Christ. "Charity is patient, is kind...endures all things", (I Cor. 13.4-7) because it is the image of the eternal Godhead. "The name Love in God can be taken essentially and personally. If taken personally it is the proper name of the Holy Spirit." (Summa Theologica, Q.37,a.1) The Holy Spirit is the bond of the Father and Son. The Father and Son love each other and creatures by the Holy Spirit. (Summa Theologica, Q.37,a.2) God's love in His creatures is their principle of unity. Just as the union of the Father and Son is the Uncreated Love which they suspire together in the Holy Spirit, the union of God and His creatures is the love of God in them. The charitable relationships in a community has its source in Sacred Love, the Unifying principle. The distinguishing quality of the People of God, charity, is the result of their underlying personal relationship with the Godhead in Sacred Love.⁵⁷ Just as the Father generates the Son, the Father, through the fathering of the Son, forms other sons in Christ, who join with Christ in suspiring the Love of the Holy Spirit. The Giver of Sacred Love, the Holy Spirit, transforms persons in their God-centered activities. The

holiness permeating a charitable society eventually effects the world, for the extension of the Holy Spirit's action is total.⁵⁸

Charity is the form of the virtues (Summa Theologica, 2-2,Q.23,a.8), meaning that it channels all of man's activities toward their proper end, God. There are phases of charity in persons, because they are imperfect. To be a Christ lover requires a life-time of effort. A person's principle of unity is love. In accord with Religion and Personality, every activity is integrated according to this love's modes in God, in the self, and in others. A person's self-love grows in a mature relationship with others.⁵⁹ Through the love of God in others a person may reach a strong degree of union with God. Growing in the love of God and giving it to others, creatively, is the fruit of Sacred Love. Developing the love of God in every person is charity and a social responsibility.

In Sacred Love, "(t)he life of God, a life of knowledge and love of Himself, is mirrored in man, who also knows and loves God in Himself."⁶⁰ As a person grows in knowing and loving God, the stronger is his union with the Triune Indwelling; for, although God's ontological presence is ever the same, His subjective presence depends on the receptivity of this presence by a person.⁶¹ As reflected in human per-

sonal relationships, the more a person opens and expresses himself to God, the more intimate is the relationship between the person and God. The more a person seeks communion with the three Divine Persons, the more They will open and express Themselves. "In adults at the full development of the spiritual life, the realization of the unitive presence of the Trinity is...marked...The soul can...experience a knowledge, love, and enjoyment of the three Persons through special effects that God works within it...these effects are such that by their very nature they manifest the Creator to the soul that experiences them. To experience them is, in a sense, to experience God."⁶² The soul, in consciously directing itself toward the Triune God as He is,⁶³ unites itself to the infinite principle of love. Replenished by God in Sacred Love, the soul is able to give the love of God to others. If no obstacle is placed, others will enjoy tremendous benefits from the instrumentality of a saint relating to God.

A perfectly structured personality is formed in the central mode of existence, the love of God. The resulting attitudes are expressed within different types of love. A healthy self-love is necessary, for a person is the principle of creative output and social relationships. Self-discovery of what a person has in common with others and also

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what is uniquely his is the basis of integration. Within the mode of healthy self-love, different modes of presence can be integrated. If formed in love, the completed person will reveal love in his actions. He will reveal it in a ready and constant concern for the welfare of others. Charity-motivated decisions will be neither willful nor will-less,⁶⁴ but mercifully precise. Charity is most operative when a person is mature enough to love another as if the person were completely the other with his unique background and abilities. This enables the person to supply the needs of the other, according to his particular situation and structure. Because of this self-less ability in a person, he will meet others' needs accurately. Thus, a strong Sacred Love relationship with the Holy Spirit and the ensuing charity results in the ability to read with empathy the minds and hearts of others.

Grace-activity's other-centeredness is evident in saints. The growth of souls influenced by the saints are the fruits of Sacred Love. The love of Christ, given by the kenoting saint, is developed in the souls responding to his pervading influence. He uplifts these in his death to self to his Father, Who, together with the Son, sends the Holy Spirit. (John 4.30)

It is evident in Christ, Himself, Who took each person

to His heart as a free gift from His heavenly Father. (John 17.6) He caused the "blind (to) see, the lame (to) walk, the lepers...cleans(ing), the deaf (to) hear, the dead (to) rise, the poor (to) have the gospel preached to them," (Matt. 11.4-6) fulfilling the Old Testament prototypes. He revealed that God loves sinful man with charity. Christ manifested charity as being God's desire to unite Himself to men through their response of love, demonstrated in worship and service; as being the demand for total sacrifice; as being intrinsic with love of neighbor, who are to be loved perfectly, that is in the way in which God loves them, which is for their own good.⁶⁵

In Sacred Love, God and human love are united in their intent to answer the needs of others. This is specifically exemplified in Christ, for God sent His Divine Son to uplift all humanity.

I am the true vine, and my
 Father is the vine-dresser...
 Abide in me, and I in you.
 As the branch cannot bear
 fruit of itself unless it
 remain on the vine, so neither
 can you unless you abide in me.
 (John 15. 1-4)

This charity, centered in Christ, is the activity of Sacred Love, sent by the Holy Spirit at Pentecost to the Mystical Body, the Church. As demonstrated by the fruitful activity after Pentecost, grace-activity is always other-centered.

PART II.

RESOLUTIONS TO DEFICIENCIES
IN RELIGION AND PERSONALITY

CHAPTER IV.

DYNAMICS OF PERSONALITY AND CREATED ACTUATION

Sacred Love in Structure of Personality

Openness is caused by Sacred Love's orientation in charity toward creation. The soul's likeness encounters the likeness of Uncreated Love in creation, like light encountering light. The result is openness or trust. The will, united by Sacred Love to Uncreated Love, decides to be confident in Uncreated Love's Omnipresence. As the life of confidence grows, it becomes a light interacting with the light of Uncreated Love's presence in creatures.

The principle of integration is the Christ-intent. It unites the willed response, which selects modes of existence according to the preconceived design of the love of Christ, to the religious mode of existence. Awareness of the different modes of existence and that in them which is harmonious with the central mode of loving God is achieved by the love-determining intuiting faculties encountering the light of Uncreated Love's presence in other modes. The degree of their relevance to the central mode is instantly recognized

by a Christ-centered recipient.

Negative modes of existence are in awareness to be rejected. The speed with which a soul rejects the influx of a negative mode of existence depends upon the totality of its Christ-centeredness. Contrary to the influx-awareness-acceptance existence, which Father van Kaam has proposed to avoid repression, a constant choice of positive modes of existence is proposed. The negative modes are replaced by positive modes. The result is the rejection of negative modes of existence to an absolute degree. It involves concentrated interior activity, rooted in the psychology of working off repressions. Thus, negative modes, seen as deficiencies, are healed by positive action.

The religious life-project to grow in God's Will is similar to an information. The intelligent love engendered by the love of Christ is similar to a design. The reality that is given in life's changing situations, joined to the response designed, becomes the religious life project. The religious life project is the expression of the Creative Intent to the extent that the interior design is realized. God's message in every changing situation can be discerned by a person who loves Christ. The person, centered on achieving the Divine Intent, will perceive and extend it in situations in a way similar to information. The act of love informs

the religious project. It is proposed that this interaction between the love of Christ and its expression in modalities is similar to information.

The person, integrated in Sacred Love, is guided by the love of Christ to choose modes of existence which will harmonize with the chosen central mode of the love of God. Other modes are appreciated for their goodness, but not participated in if not harmonious with the central mode. The person who loves Christ is able to choose accurately, because Christ guides his selections to perceive what is harmonious and what is not harmonious with the central mode. This delicate balance of judgement, which perceives shades of relationships, can be achieved only by a mind reflecting the light of glory in Christ. A soul, having centered itself on seeking the Trinity, will intue His design and the means to achieve it. Thus, authentic integration involves the Sacred Love of the Trinity. Integration is engendered by Sacred Love, and other modes are harmonized accordingly.

The hierarchy of religious modes of existence in which the religious mode is central are permeated by the central need. This is done by the constant reinstatement of the primary commitment. The Christ-intent of the central mode channels any other mode which may interfere with the primary mode. The interacting balance, which is holiness, selects modes ac-

according to the central Christ-intent. The love interacts or accepts or rejects modes according to the central religious mode. This holy love is the primary design, which Sacred Love unites to Uncreated Love. Initiated by Sacred Love, the love of Christ in turn initiates and sustains its counterpart in the modes selected. As a result, the central mode of loving God permeates all modes involved. Changes in attitude may be effected, which reflect a growth in religious experience. The attitudes are initiated by the love of Christ and are modified by growth in insights in reality. This is the creative, experiential aspect of religious experience, rooted in the central religious mode of existence. It is religious experience in its basic core of Sacred Love.

The motive to love God is initiated by the gratuitous giving of Sacred Love by the Holy Spirit. Sacred Love unites itself to the love of Christ, resulting in the habitual power of the subject to grow in the love of Christ. Thus, the Divine Intent of love and of the extension of the basic design of the Creator is co-extensive with the central religious motivation. This constitutes the commitment to actively love God in others. In view of the necessity of the Hypostatic Union to initiate Sacred Love, the person constantly unites himself to the Divine Redeemer, realistically, in the institutes propagating Him. Within the guidelines

given in the Sacred Love integration of commitment, the soul responds realistically to others' needs. The modes are directed by close, conscious union with God in Sacred Love.

The personal design is evident in the conflict with culture involved in maturation. This is particularly evident in adolescence, which is a period of expansion and transcendence. Dialogue and creativity emerge from the conflict, indicating the dynamic workings between the individual design and his culture. The emerging religious symbols are caused by the insights of a mind, reflecting the light of glory, directing a will, strongly living its designed response to Sacred Love. The Will of the Creator is realized in the culture by the will of a soul joined to God.

Sacred Love in Perfection of Personality

Openness itself is self-abandon. Once moving outward, the person's basic design is realized through involvement with other creatures. Self-awareness is necessary to form the proper intentions. Once these are formed, the charitable activity will interact with God's design for it in creation.

The movement toward the Beatific Vision, properly made through charity, springs from a deep-rooted union of person with the three Divine Persons, Sacred Love. The self is made aware, learns respect, and realizes itself through love-determined participation in reality. The reflection of God in created reality is participated in the activity of Sacred Love. The entire person, united in its heightened intuiting faculties and in communion with Divine Life, selects modes according to the single central theme: to love God. The dynamic action of charity is rooted in its perfective intent. It enables the person to see others' life designations as if they were the person's own. This disinterested placing of the person's own life in others' lives is an ability with its source in the disinterested love between the person and his Creator. Just as the happiness of the creature is in the Creator, the happiness of the creature is in others'

happiness, for the others' happiness is in the Creator. The designation of creation is seen in the light of God's intent. His intent is one with the person's charity. Charity is the love of Christ. In it His intent of love is in all activity.

Awareness of limitations and capacities is engendered by the grace to distance self before making a decision. This is the detachment aspect of charity. The will, intelligence and emotions are stabilized by Christ's intent. The Christ-centered person possesses the Indwelling God, which consolidates the will and its emotionality. Its resultant strength of purpose enables the will to make free decisions based on insight. This principle of personality gives the emotions a free interplay with reality. Permeated with the central activity of loving God, the emotions are sensitive to the presence of God in other creatures. God's multi-dimensioned intent in reality interacts with charity. The person has God-directed, creative choices.

In line with the will's consolidation, the intelligence directs the will according to insights given in a reality seen through a mind ready for the light of glory. The mind, seeking the intelligible of the Trinity, is ready for Uncreated Truth. The resultant information and realization of the capacity of the intellect is like the light of glory. The intellect discerns the presence of Uncreated Love in

creation. The person is separated only by death from actual enjoyment of the Beatific Vision.

Consequently, the true personality evinces a life totally in line with God's Will.

The perfect personality responds soundly to life situations. There is a serenity caused by union with the Trinity and a person's awareness of specific capacities. Serenity is the result of Sacred Love and the basis of charity, which is the result of total awareness. Total awareness is reached by constant movements in recollecting Our Lord as He is revealed in scripture and by constantly communicating in friendship with Him in the sacraments. The resultant sacramental communication with other creatures is in itself recollection. Scriptural meditation and reception of the sacraments are the necessary antecedent for a meaningful interchange with other realities. The movements in recollection eventually become total recollection in which charity reveals Christ. Perfect judgement is the consequence of the recollected approach to life situations. The entire personality is united to the Light of Christ to the extent that it makes perfect use of life situations. The result is a dynamic manifestation of a person's union with God and with His creation.

The perfect personality's three relationships with

others of self-possession, reciprocity, and transcendence are Christ-centered. Self-possession is engendered by the orientation toward the Trinity in a way similar to the unity of the humanity and the divinity in the one Person of the Hypostatic Union. Seeking the Trinity through the one Person, Christ, the personality possesses itself in possessing the Divine Indwelling. As Christ substantially and habitually possesses God, the personality habitually possesses God, particularly in its orientation toward Christ. The personality's identification with the Suffering Servant, enables the personality to maintain his self-respect under trying circumstances and to judge wisely according to the personality's servanthood to God. A charitable influence strengthens the activity of the Holy Spirit in others. In reciprocity, the dialogue with others is similar to relatedness to the historical Jesus. Being disposed to discerning the historical Jesus in others, the personality is able to strengthen Christ's likeness in others. In transcendence the soul's readiness for Uncreated Love transcends connaturality. Sacred Love, charity and its term are supernatural, as is every activity connected with union with God. Witnessing to a supernatural mission, the personality draws out the supernatural mission in others.

An interchange of values is caused by the love of Christ,

which recognizes values among personalities. Values are recognized by the graced personality, because of his likeness to the light of glory through which all values are manifested as guidelines. The creative activity, guided by values in the personality and in those involved with the personality, is the activity of enlightened intuiting faculties. The result is an enrichment of life with an abundance of interpreted values.

Because the personality is aware of the presence of God by operation, the personality responds to reality, itself, in value-judgements and realistic management of worldly affairs. The personality also responds to the true image of others because the personality is like the True Image, Himself, in the light of glory.

In sum, the personality is oriented to God in the world. The graced interaction between the world and God's presence in the world parallels the interior interaction between the charitable activity and the Divine Indwelling within the personality. The Divine Indwelling causes the recognition of God's presence in the world through a union with Him as He exists in the world. The Divine Indwelling is the principle of freedom and stability in the perfect charity of a personality.

The primary personality, character, secondary person-

ality and temperament interlink in an outgoing personality. Holiness is the wholesome attainment of perfection. This attitude is engendered by awareness of specific capacities in charitable activity. Deficiencies are worked out through the grace of constant reaffirmations of good will. This unifies the personality's faculties in the intuing act of living in God's Life. The personality, united in the act of Sacred Love, lives through reality and is cognizant of growth through deficiencies. An outgoing attitude is the result of a Christ-centered personality.

Sacred Love in Development of Personality

A wholesome, existential will counters willfulness and will-lessness. In order to make and execute a commitment, it must be united to Christ's intent. The awareness of the presence of God by operation enables the personality to communicate with Him in creation. The confidence this engenders enables the personality to respond to reality. The total surrender to God's design in reality is actuated by recollection. This recollection is guided by involvement with Christ. Meditations on the mystery of the historical Jesus are transmitted in the sacramental mysteries. These meditations are projected in reality according to its influx in the personality. The Sacred Love of the Divine Indwelling opens the personality to be willing to respond to modifications of reality.

The sacramental-scriptural Christ formation enables the personality to trust, to reflect on God's plan, and with enhanced love of God, decide on a prudent life project. The DEIFORMED will moves the personality to respond to God's Will. All modalities of existence are moved in union with the directing force of the DEIFORMED will toward sharply defined manifestations of the Divine Presence. Christ is re-

vealed in the consequent executions of decisions. This willing openness, rooted in the Divine Indwelling, is the source of all actions.

Directing activity according to Christ's exemplarity, motivates the will to authentically interact with its lived reality. The awareness of good and hostile inclinations enables the will to direct its grace of spontaneity. The constant moderation of asceticism and recollection of Interior Life enables the personality to assume a project. The distance of detachment enables the personality to be ready to follow decisions after a dialogue with interior intentions and reality. Cognizance of deficiencies enables the personality to grow in prayer-life, which evokes the love necessary to do God's Will. Eventually the personality is totally dependent on Sacred Love to heal deficiencies and increase strengths. The source of love, Uncreated Love, is glorified in Sacred Love and in the personality united to Sacred Love.

Christ, the Image of the Father, is the image in His adopted sons. To develop this image, Father van Kaam's realistic appraisal is necessary. The foundation of free, existential will and the time element are the necessary constituents of Father van Kaam's plan. The first constituent is that a personality is moved by Sacred Love to decide with his

whole being on a Christ-like project of existence. The accomplishment of this primary commitment, which involves the integration of all existential modes and modalities of existence, involves three time levels of formation: preparation, readiness, redemption.

The inborn preparatory phase is the likeness of adopted sonship seeking fulfillment in the Trinity. This is done by a personal relatedness with His Image, reflected in the self, others and institutions. Positive and negative phases are growth in discernment of specifications of values. The growth through transferences and discernment of specifications of values in existential experience is paralleled by a growth in charity. Charity enables the personality to receive existential experience like Christ. Charity may be oriented through meditative asceticism so that the personality may consciously define its object and select experiences accordingly. Through the growth is the mysterious guidance of Uncreated Love of which the personality may or may not be aware. The awareness is secondary to the decisions made in co-operation with the guidelines inherent in efficient causality. The response to the guideline's is Christ's response. This undefined love for the Supreme Good is the preparatory phase. There are degrees of awareness of the love of God, ranging from adherence to efficient causal-

ity without knowledge of God to thoughtful scriptural-sacramental asceticism which consciously responds to experience like Christ.

The grace of full presence to God is the readiness necessary to permeate other modes of existence with the primary commitment to love God. Permeating the entire psychological structure with the light of grace, it permeates every level of existence: 1) biosensual 2) functional 3) romantic 4) existential. The biosensual and functional are dominated by the love of God. The entire self-offering, joined to the ego-centered ability to organize and control creatures, is actuated by Christ when the personality moves toward the proper course of action in the light of principles. These principles are discerned within the modes themselves. The proper direction of the modes is done by a personality oriented toward discernment of inherent natures. The nature of a mode will reveal its purpose and, consequently, its proper direction. A personality, united to the Creative Intent, should instinctively discern God's Will in the modes involved. Constant conscious recollection, projected in biosensual, ego-centered levels directs them according to conscious perception of principles.

The initiative of Sacred Love is evident in the romantic level of religious existence. In it Uncreated Love draws

near the personality and loves the personality through the Sacred Love relationship. The emotional level is penetrated by a Supernatural influence to the extent that the dynamic, motivating powers of the personality experience rapture. The personality is drawn outward by Sacred Love toward deeper, stronger union with Uncreated Love. In this level, the personality is Christ-actuated by light meeting light communion with God. The personality purifies its motives to the extent that its love is united to the Lumen Christi.

The commitment is the response in Sacred Love, which witnesses the love of God. It is existential because there is space for free choice. It shows a triple activity: 1) a commitment to be realized 2) alertness to opportunities to realize the commitment 3) and readiness to actuate the commitment. The first response is the response of the penetrated core, vulnera, of human existence. The later two responses are the efforts to be realistic and actively creative. It is the grace of God's presence, operative in a free will united to His Will. He communicates Himself by Sacred Love, which supernaturalizes the fundamental activity. The basic activity is an act of the love of God. In this way, the human existence in acts of unconditional, self-sacrificing activity in union with the Transcendent reveals Christ's free gift of Himself to God and His creation.

The entire rational creature is made DEIFORM in the last phase of Incarnation of religious development. This is the eternal image of the light of glory received after death. Prior to death the personality works to conform itself to the DEIFORM imprint, given after death. In it the personality freely embodies the values of Christ-likeness, and the personality's patterns of behavior respond accordingly. Habitual love assertion in adverse situations is the love of Christ directed through scriptures, the sacraments and society. These permeate the entire personality so that the influence of the central religious mode constantly sustains itself in involved modes. The hope for the DEIFORM image, which is forshadowed in the living, Christ-like personality, itself, impels the personality towards a readiness to fulfill its total commitment to the Transcendent. This trust, initiated in the personality, by Sacred Love, is extended by the personality's love of Christ.

The four resultant attitudes of 1) acceptance 2) self-actualizing surrender 3) fidelity 4) creative care are caused by the Indwelling Activity of the Holy Spirit, Who enables the personality to surrender to God's Will, accepting the reality He gives, while actively, creatively responding to it. The will remains loyal, because Sacred Love is sent throughout the personality, resulting in the consciousness

of God's presence. The consciousness is in the personality through recollection of scriptures and sacramental life and insights in the sacramentality of creation. The personality, reflecting the DEIFORM image given by the light of glory, is perfectly united to God's Will. The personality is a witness to Christ, a classic guideline.

CHAPTER V.

DETAILED APPLICATION OF CREATED ACTUATION TO NIHILISM

Malfunctions of Will Remedied by Sacred Love

Will-lessness is remedied by the dignity of the Sacred Love relationship. The personality is aware of bio-socio-psychological factors in decision-making, and also is aware of his own personal relatedness to Uncreated Love and his own personal manifestation of the Divine Intent in his acts of love. His personal acts of love bear the marks of his unique personality and also his unique relatedness to the Transcendent. His image in adopted sonship permeates every modality, because he is aware of his relatedness to the Transcendent and consciously projects this through involved modes.

Indecisiveness is remedied because the personality is obligated to execute decisions in accord with the Will of God, according to his prayerful discernment of God's Will. This responsibility is inherent in the Divine Indwelling. Each individual has his own particular relatedness to Uncreated Love. This in itself gives each individual a par-

ticular responsibility to speak his own interior message. His witness to the love of God, therefore, is an independent one. Cognizance of other factors of decision-making will not interfere with the personality's cognizance of his obligation to use other factors to express his unique image of Uncreated Love.

The Sacred Love relationship between the personality and Uncreated Love is the foundation for certitude in making a commitment. It involves constant acts of faith. In the relationship, faith is strengthened and developed. A strong faith-life enables the personality to assert himself with the authority given him by faith. Awareness of deficiencies will not affect confidence in making decisions, because the personality can expect the mercy of God to support his failings. The obligation in charity to assert a Christ-like witness will urge the personality to take a stand and consistently defend it. Deficiencies within his personal assertion can always be corrected. The need of others to know the personality's stand will also urge the personality to take a strong stand in his unique Christ-witness.

The tendency to blame failure on other factors of decision-making will be overcome by the awareness that the efficient graces of the Divine Indwelling enable a person to use all factors to make his stand effective. The cognizance.

of his own culpability enables the personality to realistically re-appraise his own co-operation with Sacred Love, to discern interfering influences and to counter them. This realistic attitude is rooted in grace-awareness and the commitment to retain grace-life in order to present a unique image of Uncreated Love. The strong self-respect this engenders is motivated, not by fearful defensive ego-mechanisms, but by the personality's relatedness in Sacred Love to Uncreated Love. The obligation to protect and foster this relatedness, creates a mature attitude. The gift of Sacred Love is a delicate one, which requires maternal or paternal nurturing. The channeling of parental instincts towards nurturing this life of Sacred Love is not only psychologically healthy, but also completely in accord with religious existence.

Willfulness, to the contrary, completely disregards reality. The grace-aware personality would be made cognizant of the workings of grace in other factors of decision-making. He would humbly accept the aid given through bio-socio-psychological factors as long as they were in accord with his religious commitment. He would not fear these factors, but see the grace of God at work in them. His own Interior Life would direct him to respond to the presence of Uncreated Love in reality. He would be guided in his direc-

tion of modes to keep them in line with his interior Divine Intent. A faith-life made strong in the Sacred Love relationship, the personality will freely interact with his lived reality, cognizant of its relatedness to grace.

The expansiveness of grace-life will enable the willful personality to extend his Sacred Love relationship beyond mere formalities and rules, although these are important in their place. The grace-aware personality will see the activity of grace in every mode of life, even in those not fully participated in by the personality. He will see that within each mode are basic principles which must be kept intact or the mode will be destroyed. To destroy a mode is to destroy an aspect of grace-life. The givenness of each mode in accord with each mode's purpose must be kept in accord with the religious mode or else the religious mode's purpose of extending the love of God will be frustrated. The act of love in everything created must be sustained by the religious mode of existence. Thus, all modes' rules are in accord with the religious modes' rules. Although at times there are paradoxical conflicts, a grace-aware personality would know immediately that there are natural principles guiding arbitrary rules and that arbitrary rules must be used in accord with natural principles. Thus, a rule applied in one situation may not be applied in another. The

grace-aware personality would freely work with rules according to natural principles, for the grace-aware personality would be intuitively united to the presence of Uncreated Love at work in every mode. The reciprocation would enable the willful personality to respond freely to given reality.

The personality that responds to Sacred Love to the extent that he images Uncreated Love and extends it through charity, will allow God's Will to be extended even though his own opinions may suffer change. This suffering that a neurotic undergoes in conforming his will with that of Christ's is remedied by the cognizance that Sacred Love is the directing factor within him. He may call upon Sacred Love for replenishment in doubt and in suffering as he is made aware of his own deficiencies. Supported by the Sacred Love relationship, the neurotic, who basically is a perfectionist and a conscientious idealist, will be able to face defects and live through them. He will be conscious of the perfection of the Divine Indwelling and of the extension of this relationship through unsolved evils. The perfection of love will satisfy the neurotic's desire for perfection. Its extension should be a satisfactory aim. The value of its extension through evils will enable the perfectionist to accept evils so that the remedy of love may be applied and extended.

In conclusion, Sacred Love restores and sustains all re-

relationships. No imbalance can exist in a personality who sincerely loves. It is the unifying factor and the factor that sustains life. Reaffirmation of faith in Sacred Love, protecting and fostering and extending the relationship, enables the personality to permeate reality with an insurmountable love of Christ.

Authentic Will Consolidated by Sacred Love

An authentic willed response must have an object other than the self. Nihilism, which sees reality as an existing phenomena to be taken in by the growing self, can result in meaningless conformity or rebellion with social standards. Self-preoccupation is involved in both trends. This psychologism is caused by a self-centered response. The self is the only object given the will. Consequently, the self's limitations lead to futility, neurosis, psychopathology. The only object that is truly the will's term is Sacred Love. Sacred Love is the object the will seeks, for it is through Sacred Love that Uncreated Love may be loved for Himself, alone. This unlimited object, rather than the limited self, is the only fulfilling object of man's love.

The fulfillment of the love of a personality is achieved in the Sacred Love relationship. In it the personality can relate to the Uncreated Love of the Trinity. Uncreated Love is infinite, eternal and omnipresent. Relating to Uncreated Love is an endless process. The growth of the personality has a parallel growth in relating to Uncreated Love. In the narcissistic stage, Uncreated Love relates to the person like a Father to a child. As the child grows in awareness

in the parental transference stage, Sacred Love is related to others, particularly in those who communicate love to the personality. Finally, in the institutional, patriotic transference stage in which there is a rapid growth of assimilated ideals, Sacred Love is related to Truth seen as an all-pervading reality. The negative and positive specification stages enable the personality to gain perspective on the nature and communication of Sacred Love.

The bio-sensual, functional, romantic and existential levels of existence must be completely permeated with the Sacred Love relationship in order to fully communicate the love of Christ to the personality's lived reality. The bio-sensual stage must be related to the presence of Uncreated Love in the Incarnate Word. His lived reality assumes all material reality. He is the source of Sacred Love within the material universe. He is its King and Savior. Relating the functional level to Sacred Love, flowing from the Hypostatic Union is a natural progression in the growth in Sacred Love. The willed response to love Christ is directly related to the source of Sacred Love in Christ. The giving of the Holy Spirit and the growth in Sacred Love is a dynamic union of the will of the personality and the Will of God. The romantic level need not occur unless God Wills it. Personalities may continue to live the first two levels as

long as God Wills. That is the mystery of the gratuity of the romantic level. Usually it is given to those who please God to a great degree. It is on this level that mystical experience is given the personality. Sacred Love is fruitful at this level. The rapture of knowing Uncreated Love's direct communication through Sacred Love is the result of a strong relatedness in Sacred Love to Christ. It is the natural progression from the functional level of a personality that loves Christ to the reciprocation of Christ, Who gives an abundance of fruitful Sacred Love. The progression to existential commitment is the flowering out of the Sacred Love relationship. A personality, reaching for Uncreated Love in successive levels of relatedness in Sacred Love to Christ, will be fulfilled in existential religious commitment.

The commitment to love God in all the involved modes of reality will be consolidated by the Sacred Love relationship in Christ. Not only will the structure of personality be perfected and developed in Christ, but also the very life force, the will, can be incarnated. Thus, the decisions of the incarnated personality will bear the mark of Christ's intent. They will be united to Christ's intent through Sacred Love. The personality need only relate to Christ through prayer, the sacraments, recollection of the historical Jesus' attitude in scriptures, and recollection of Christ in lived

reality. Guided by the love of Christ, the personality will permeate all modes involved with the central religious commitment.

This love of God will be expressed in good example. It involves the exemplarity of Christ, which is manifested in those who love Him. The growth in the commitment to witness Christ in reality is the result of a strong Sacred Love relatedness. Good example is the proof of the commitment. It communicates the interior commitment, as a word communicates a thought. Without good example, the commitment remains hidden and fruitless. Exemplarity is necessary in order to express the commitment effectively in all modes of reality. The central religious mode of existence, although fully committed, will not be fruitful unless the personality extends a Christ-like image throughout his lived reality.

This never ending phase of incarnation of religious development will bear the mark of Christ's concern for His creatures. It will extend itself through constant willed responses in the love of Christ, which communicates His image. The total personality will witness Christ in structure and in interior life. Grace-awareness will strengthen the ability to extend the interior commitment in the love of God. Loyalty, creative care will be the fulfilling attitudes, consolidated by a strong union in Sacred Love to Christ.

In conclusion, the nihilism in self-preoccupation can be remedied by the foundation of personality in the Sacred Love relationship given by the Holy Spirit. Responsibility toward reality is consolidated by Sacred Love, for union with the presence of Uncreated Love in reality fulfills the love of a personality. The love meets its term in Sacred Love. This relationship is infinite, eternal and all-pervading in its extension.

Historic Development of Sacred Responsibility

Living the life of Sacred Love on the level of incarnation of development, personal encounters should be sacramental. Accurate love of Christ in others effects charity in others. The personality who loves Christ seeks "his neighbor's advantage rather than his own." (I Cor.10.23) He directs others in their relationships with others and brings them to consider the other side. He is an awakener, a participator, a director, a peace-maker.⁶⁶ His mentality is framed for the fulfillment of others. Bearing the tradition of the Church within him, which extends through him, the religious personality extends his love of Christ through the personalities of his time and those to come.⁶⁷ In this way, Christ unites all personalities saved to Himself. Through, with and in Him, the Head of His Eucharistic-centered Mystical Body, the Church, the religious personality oblates all of life for the glory of God.

The principle of Uncreated Love suspired by the Father and the Son, the Holy Spirit, is suspired by religious personalities through, with and in Christ. The unifying principle of creation is man's free suspiration, in a participated sense, of the Holy Spirit. Through man's actuated

capacities, creation is directed for the glory of God. In Sacred Love the Holy Spirit enables man to control, develop and incarnate the cosmos. Sacral man, making God's cosmos sacred through the grace-union with the Hypostatic Union is the effect of Sacred Love. A personality, realizing a life, lived with the risen Christ in His Church, sanctifies the world.⁶⁸

Living in His living, pastoral Church, breathing through hierarchical, ascetic, sacramental systems; the Way of perfection develops His own until the completion of His kingdom. Just as Our Lord's "whole being reflected as perfectly as a human heart can the boundless expanse of the heavenly Father's love for us,"⁶⁹ so too does the truly charitable Christian. Co-operating with Christ in continuing His formation of a new Israel, the Christian effects others by a strong, realistic love. This charity "is a whole state of mind...a con-natural movement expressive of Christ's life...the very fruit of the (indwelling) Holy Spirit."⁷⁰ The mystery of Uncreated Love dwells sacramentally in the Church. The liturgical life of the Church embodies the Father's Love. Through the sacrifice of themselves through the paschal mystery of the Eucharist, the adopted sons realize their sonship in the Uncreated Spirit's transforming Sacred Love. The Church exists until the parousia primarily as a sacrament, as "the visible

point of encounter with God's saving love."⁷¹ The holy sacrifice of the Mass is the Father, speaking the Word of transforming love; His children listen, acknowledge their dependence upon Him, and allow the Father to form them at Holy Communion. They must make the same complete gift of themselves to the Father.

Love demands union. It impels the lover toward an ever progressive growth into the beloved. This means a continuous dying to self, a constant immersion in the sacramental mystery of Christ, a consuming, life-long effort to live of Him, in Him, with Him for the Father by the Holy Spirit.⁷²

According to Pope Paul VI on the traditional central doctrine of the Church, the Mystical Body; "(t)he first benefit to be reaped from a deepening awareness of herself by the Church is a renewed discovery of her vital bond of union with Christ." (Ecclesiam Suam. 22) In the Mystical Body, the Head, Christ, is the Life-giving Source of the Church's strength. Pope Paul VI, together with his Predecessor, wants the members of the Mystical Body to actually see Christ in the Church. United with Christ in His teaching, governing, sanctifying roles in the Church should enable the members to "grow up, in everything, into a due proportion with Christ, Who is our Head; on Him all the body depends." (Eph.4.15-16) Becoming other sons of the Father, realizing what this means,

the members will live an apostolate of the love of Christ. The name which Pope Paul VI gives this is dialogue. It is comprehensive in its extent, for according to him, "All things human are our concern." (Ecclesiam Suam. 100)

A Church, renewed in its Christ-image, will overcome the obstacles to "Going, therefore, make disciples of all nations." (Matt.28.19), Christ's final command to His apostles. The first obstacle of force and negative polemic will be overcome by the unselfish motive of Christ, aiming at persuasive, respectful, deeper understanding of Truth, which will bring about a union of truth and charity. The apostolic method must manifest Christ's clarity, meekness, mutual trust and pedagogical flexibility. The second obstacle that Christ grieves over through His Church is militant atheism. Like Christ, the Church will overcome this obstacle by penetrating the heart of the modern atheist for his motives, which are often noble social aims, a truncated philosophical system, or impatience with modern selfish apathy. The third obstacle of disbelief will be overcome by discussing common ideals with Muslims and Jews. The fourth obstacle of disunion will be overcome by stressing what we have in common with our separated brethren rather than what divides us. Finally, Catholic expressions of charity will overcome the obstacles of jealous criticism and rebellion.

In conclusion, it has been seen that perfect charity is completely other-directed. A perfect personality structure contributes to the ability to perform perfect acts of charity. The perfection and development of this virtue is the communication of an interior growth of the personality in the love of God. The stronger a personality's love of God, the more effective are his acts of charity. The term of a personality's activities is to inculcate the love of God in others for their benefit and the glory of God.

The Holy Spirit, suspired in the participated act of sonship during the holy sacrifice of the Mass, will effect the personalities of the participators with increasing depth as the participators consciously conform to the Lumen Vitae. Constantly committing themselves to the Sacred Love given by Uncreated Love, the participators will love others effectively. This life of the Lumen Vitae, revealing the mystery of the Trinity, communicates itself to those who unite themselves to it. The Uncreated Love of the Father, Son and Holy Spirit, sent through Sacred Love in countless living personalities, causes God's Will to be expressed with incorporated power through them, throughout the world. If properly developed, this corporate movement extends itself throughout the cosmos.

CONCLUSION

In conclusion, it is evident that all of created reality is a gift of Uncreated Love. The will's functioning, itself, is a gift. It responds to the givenness of reality according to its capacity. It is united in the love of God and directed by Sacred Love according to its love of Christ. The sacraments, the scriptures and others are given so that the personality who gives himself to them in return is able to direct modes of reality according to the intentions of the Son of God. Thus, Sacred Love is the gift, which unifies man in his giving of self and all his modalities to Uncreated Love.

REFERENCES

1 The existential terminology of Adrian van Kaam, C.S.Sp., Religion and Personality (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1965) will be explained during the course of this study, which paraphrases his work. According to John H. Haddox, "Religion and Personality by Adrian van Kaam, C.S.Sp., Review," Ave Maria 100 (August 15, 1964), p.26; Gabriel Marcel's mystery causes involvement and a vertical penetration towards understanding a mystery but never finding a simple, complete solution. Father van Kaam treats religious personality as a mystery, which he examines - the structure, perfections, development and deviations - from diverse angles. It is a vital existential study. The result is a complex and balanced view of the authentic religious personality which is at once stable and dynamic, self-assured and altruistic, diversified and organized; in which the religious mode of existence is the central mode of being, which integrates and permeates all the other ways of being in the world.

2 According to Peter Fransen, S.J., Divine Grace and Man (New York: Desclee Company, 1962), p.87; "...what is holiness? Basically it is just this: grace leading first to an unconditional acceptance of the situation in life as foreseen for us at every moment by Providence, and, then, to a filial surrender to the call of the Father in imitation of and in union with Christ."

3 To the contrary in regard to the integration processes, Joseph Nuttin, Psychoanalysis and Personality, trans. George Lamb (New York: Sheed and Ward, 1953), p.184 says, "It is by repeatedly consenting to the satisfaction of certain needs, and refusing to satisfy others, that human dynamism develops throughout the greater part of man's life in certain special directions." This "process of development through canalization" emphasizes the interaction of the will and grace in reality.

4 Ibid., p.184, In regard to negative modes of existence, Joseph Nuttin says that "some real potentialities gradually disappear or atrophy, because they have not been actively developed - ie., have not involved any activity in line with

the individual's aspirations." Nuttin supports this theory with a quote from G. Allport, Personality (New York: Henry Holt, 1937), p.185, "An individual may, without serious conflict, forego some specific gratification, provided that he finds other sources of equal satisfaction...In such instances, the individual simply disregards his unfulfilled desires, letting them atrophy or repressing them without disaster in the interest of an alternative plan of life that satisfies, not these desires only, but satisfies him as a whole man." The result is emphasis on the intuitive aspects of behavior, in which grace plays an important part.

5 The importance of grace-activity in openness is evident in Peter Fransen, S.J., Op.Cit., p.114; "To quote Ruysbroek... Christ comes in us 'from within outwards' God's grace transforms, heals and raises our fundamental option. The normal way with God's saving action is that from this interior rebirth of the heart, an efficacious virtue should flow and little by little permeate, strengthen, unify, and enkindle human activity as a whole. In the ordinary designs of divine love, the process of interior unification in God achieves a behavior authentically human, a perfect psychic integration."

6 According to Vincent Vasey, S.M., "Grace Perfects Nature," Cross and Crown 12 (December, 1960), p.446, "The very first step a man must take in the spiritual life is to accept himself as he is."

7 The reality of the presence of grace within the personality is cited by P. de Letter, "Sanctifying Grace and Divine Indwelling: Fr. de la Taille and St. Thomas," Gregorianum 41 (1960), p.69, "This indwelling is an ontological presence of the Triune God in the soul in grace, in which He gives Himself to the basic dynamism of the soul as the permanent object of its habitual knowledge and love. Such an intentional union attends the very presence of sanctifying grace in the soul, as St. Thomas unmistakably teaches." According to Bernard Cooke, S.J., "Personal Development Through Grace," Catholic World 199 (September, 1964), pp.373-374, "the context of love and freedom, dictated by the renewed understandings of the resurrection, of grace and of divine Fatherhood must be preserved in teaching the evil of sin. Maturity in conscience must develop as maturity in power of Christian judgement and decision."

8 Ibid., pp.371-372, "If persons develop in terms of their mature relatedness to other persons, the fact that grace

sets up a situation of friendship with the three divine Persons means that entirely unprecedented possibilities of maturity and growth enter the picture.

Seen in this way the life of grace is an integral element in human existing...that which is the highest expression of the life of grace, charity, is found at the very center of all true human activity.

...grace is the foundation for the mystery of friendship with the three divine Persons. Grace is seen as something given the individual so that he can become more truly the person he is meant to be."

9 Adrian van Kaam, C.S.Sp., Op.Cit., p.18.

10 Giovanni Battista Montini, Man's Religious Sense, trans. Darton, Longman and Todd, Ltd. (Westminster, Maryland: Newman Press, 1961), pp.20,47, "Man, drunk with his own knowledge and power, his discoveries and inventions, increasingly asserts his independence, his supremacy, his self-sufficiency...Venerable brethren and beloved children, may the inner impulse of the Holy Spirit, through the intercession of Mary Most Holy, Mary Most Loving, help us to direct towards God in the Highest, the God of all Perfection...our sorrowing souls, that they may rise upward through self-offering to His goodness;"

11 Vincent Vasey, S.M., Op.Cit., pp.444-445, "The gradual action of sanctification in man corresponds to his rational nature, which ought to pass from one perfection to another. At one time man enjoys the possibility of a new grace, and later its fulfillment.

..Sanctity is the work of grace, and although nature contributes nothing to sanctity formally, it does afford grace a greater or lesser disposition to work with."

12 Thomas Merton, The New Man (New York: Farrar, Straus and Cudahy, 1961), pp.8-9,208, "The control we mean...is the harmonious coordination of man's powers in striving for the realization of his deepest spiritual potentialities...his true self...his spiritual self.

...Baptismal illumination may be understood by...the scintilla animae or spark of the soul. Thus, sanctifying grace ...brings with it...at the precise peak of the spirit, the apex of man's inmost intellect and will, there now burns the white-hot point of mystical receptivity, that insatiable little diamond of spiritual awareness which is the most precious thing in the spirit of man - a treasure."

13 Emile Mersch, S.J., The Theology of the Mystical Body trans. Cyril Vollert, S.J. (St. Louis, Missouri: B. Herder Book Company, 1952), p.77, "Man does not exist fully either on the plane of the act of existence or on that of form. To be aware of himself, he must be aware of others without which he would not be himself."

14 Bernard Cooke, S.J., Op.Cit., p.372, "It is essentially a choice which a Christian makes of a way of life, a choice made at baptism, reiterated in confirmation and re-expressed in each celebration of the eucharistic mystery...It is this choice which is at the very center of the development of the life of grace. Thus, grace and personality develop integrally, for mature exercise of free choice is also the necessary condition for the growth of a genuine person.

...one must become Christian. The process of choosing Christ, of converting from an insufficient expression of Christian living into a more genuine giving of self, is a continuing thing in the Christian's existence."

15 Victor Keating, O.F.M., Cap., "Man a Being of Mystery," Brownfriars 14 (Fall, 1965), pp.17-18, "But the highest mystery is that the crown of man's own dignity is not himself but his otherness, his Godliness. Through the reciprocal bonds of a supernatural love, man consummates his being by transcending it. By the gift of grace he gathers himself up into the beatifying movement of charity. The created is fused with the Infinite, contingency merges with Necessity."

16 Adrian van Kaam, C.S.Sp., Op.Cit., p.51.

17 Peter Fransen, S.J., Op.Cit., p.90, "At the start, grace stirs up our fundamental will, permeates it from within and increasingly animates it in the measure we, as persons, yield to God's claims on us...grace is, on our side, a divine way of acting under the influx of the Spirit."

18 Ibid., pp.90-91, "In the last analysis, that is precisely what we call 'sanctifying grace': a fundamental, interior and actively intense orientation of our innermost self towards God; a steady, dynamically decisive opening of the heart to God in faith, hope, and charity..."

Action under grace is ours in the rigorous sense of the term; at the same time, and in a still more thorough sense, it is God's sovereign action in us. In one and the same action, two freedoms converge and blend, each one preserving intact its own distinctiveness."

19 According to Canon D. J. B. Hawkins, "Two Conceptions of Freedom in Theology: Deliberate and Autonomous Acts," Downside Review 79 (Fall, 1961), p.295, "Not only cannot fallen man live up constantly even to his natural ideals without grace, but even with habitual grace he is not exempt from minor sins except by a special privilege. But mortal sin is never inevitable; God never deprives a man of habitual grace unless that man has made a genuinely autonomous choice against the divine will and in spite of the really sufficient grace which God offers him," Hawkins presents an interesting theory of sufficient and efficient graces. On p.293 he upholds the existence of autonomous choices as a sub-class of deliberate choices. Therefore, intrinsically efficacious grace applies to deliberate choices which are not autonomous. On p.294 he proposes, "In relation, then, to the situation of autonomous choice grace must be described...as ambivalent (*gratia versatilis*). It becomes efficacious by the consent of the creature, a consent which may be given or withheld." Hawkins feels that autonomous choice gives meaning to sufficient grace, a grace that is enough for a right act if it is accepted.

20 According to Matthias Joseph Scheeben, The Mysteries of Christianity trans. by Cyril Vollert, S.J. (5th ed. St. Louis, Missouri: B. Herder Book Company, 1954), pp.618-619, 621, Man's interior renovation consists in a transformation of the will through the infusion of the theological virtues. This transformation is essentially bound up with the inner grace of divine sonship and participation in the divine nature. "the... disordered condition of the will...is to be burned away by the fire of the Holy Spirit, that is, by the influence He exercises in prevenient actual grace." This is not so much self-possession as grace-possession within the self.

21 Adrian van Kaam, C.S.Sp., Op.Cit., pp.71, 72.. This study supports existential counseling, viz. Robert B. Nordberg, "Existential Psychology and Counseling," The Catholic Educational Review 63 (March, 1965), pp.161-162, "The emphasis upon man's freedom to choose is (a) commendable aspect of... existential counseling and psychotherapy." To this effect Nordberg quotes H. de A. Gomes de Aranjó, "El Hombre en el Dialogo con su Mundo: Apuntes de Psicología Fenomenológica," Revista de Psicología General y Aplicada 16 (1961), pp.259-272, "Man's fundamental psychological situation is existence in a world confronted by problems and requiring choices." and A. J. Ungersma, The Search for Meaning (Philadelphia: Westminster Press, 1961), which stresses that "man is a free responsible

agent who chooses his future." Where free will is involved, grace is involved, according to this study.

22 Bernard Cooke, S.J., Op.Cit., p.374, "...the Christian in history, is the bearer of divine wisdom and love...witnessing to the intervention of God in human history, to the continuing work of the three divine Persons as they guide man in his historical existence toward the destiny of sharing in divine life...this redemption must be accomplished by the Christians who live in the midst of men who witness to the life-giving Word of God and who transform by their own love the patterns of human choice and behavior."

23 Adrian van Kaam, C.S.Sp., Op.Cit., p.84.

24 J. Alfaro, "Persona y Gracia," Gregorianum 41 (1960), pp.9, 28, "La Gracia tiene su origen en una actitud personal de Dios, en un libre acto de amor con el cual invita el hombre a la intimidad y a la participación en la propia vida divina, la Gracia es de parte de Dios comunicación personal, auto-donación...."

El fundamento de la Caridad es Dios como Padre nuestro, es decir, el amor paterno de Dios al darnos su Hijo; Dios se nos da, como Padre nuestro, en la Encarnación, al amar a Cristo, nuestro amor se dirige a su Persona...."

25 Francois Bourassa, S.J., "Adoptive Sonship, Our Union with the Divine Persons," Theological Studies 13 (S., 1952), p.331, "...the full meaning of actuation by the divine Act in sanctifying grace is not grasped until it is understood as a union of operation."

26 Ibid., p.331, "...the full meaning of (habitual grace) is not grasped until one realizes how habitual grace results in communion with the divine essence through operation, thus developing in us the divine Trinitarian life of thought and love." According to C. L. Mitton, "Grace," The Interpreters Dictionary of the Bible, II (1962), pp.463-468, $\chi\alpha\rho\iota\varsigma$, grace is "God's unmerited, free spontaneous love for sinful man, revealed and made effective in Jesus Christ. ...In Paul's letters it is applied particularly to God's...undeserved mercy toward man in Jesus, both in his incarnation and death and in his risen life. From this grace comes to man the blessing of forgiveness, peace with God, salvation, strength for obedience to God and gifts for service in his church."

27 Bernard Cooke, S.J., Op.Cit., pp.375-376, "Each Christian...

is meant to be a sacrament of Christ...The sacraments are being understood...as actions ...of Christ."

28 Adrian van Kaam, C.S.Sp., Op.Cit.,p.99.

29 Gabriel Marcel, Creative Fidelity trans. Robert Rosthal (New York: Farrar, Straus and Company, 1964),p.51, "In my opinion, the word 'response' should be reserved for the wholly inner reaction evoked by an appeal." Initial grace is basically an appeal evoking a response.

30 Canon D. J. B. Hawkins, Op.Cit.,p.295, "The more we respond to God's training by making right use of autonomous choice, the more, perhaps, he will confer on us of intrinsically efficacious grace, so bringing us nearer to...heaven ...For the final freedom is the happiness of...complete union with God."

31 Charles Journet, The Meaning of Grace trans. A. V. Little-dale (New York: P. J. Kenedy and Sons, 1960),p.7, Grace is "a special love by which God elevates the rational creature above the conditions of his nature...He makes him a sharer in the divine life by pouring into him created grace...a reality, a quality, a light that enables the soul to receive worthily the indwelling of the three divine Persons."

32 Matthias Joseph Scheeben, Op.Cit.,pp.615-616, "To join together again the severed strands of the supernatural bond with God, no mere change in the direction of man's will can suffice. If man is to be reunited to God as his Father, God, Himself, must raise him up again to His side, and through the Holy Spirit must pour forth into man's heart a filial love for Himself.

...man is not merely healed of an abnormal disorder in his life, but recovers the seed of a new, divine life... He is transformed in all his higher faculties to the uttermost depths of his being. He is recreated to a new existence in which he draws near to God and God to him, in a way that defies description."

33 Adrian van Kaam,C.S.Sp., Op.Cit.,p.103, is supported by Georges Cruchon, S.J., "Psychologie Dynamique et Pastorale," Gregorianum 41 (1960),pp.625-666, "Cet échange actif et réciproque...valait aussi bien pour des fonctions regardées jusqu' alors comme purement cognitives, telle la perception, que pour les fonctions actives, comme l'apprentissage. Toute fonction était une fonction motivée par des forces sollici-

tant le sujet du dedans et du dehors... 'motivation'... est le ressort de la psychologie dynamique."

34 Adrian van Kaam, C.S.Sp., Op.Cit., p.118.

35 Ibid., p.140.

36 Bernard Cooke, S.J., Op.Cit., pp.375-378, Christianizes the Incarnation of development in the Mystical Body, the Church, "...the Church (is)...dynamic...growing and developing, precisely because it is a community of persons in history... The Mystical Body emphasis (is) an organic, vital reality... Organized under authority into a society the Christian community (is) in its depths the mystery of the abiding presence of Christ in the Spirit. It is that which as 'body' expresses Christ, 'translates' him meaningfully to...our present day... Each Christian...(and) (t)he Christian community must continuously announce the mystery of Christ overcoming death in resurrection. Its charity is meant to...transform (mankind). ...In and through the Christian community, Christ, Himself, abides in our world, re-creating it so that it becomes a truly Christian world.

The sacraments...of His Church (are) actions which have their efficacy precisely because they are acts of the risen Christ expressing Himself through the instrumentality of His Body...they are privileged situations for encountering Christ ...in his contemporary operation. It is in the sacraments especially that Christ speaks to the modern world his transforming wisdom and love. For this reason it is only in sacramental actions that the experimental understanding of Christianity can be fully achieved...professed and deepened.

Not only are sacraments actions of Christ, they are also actions of the Christian community...which profess its acceptance of the reality of Christianity and its commitment to the task of Christianizing the world. Sacraments are the situations expressing that charity which is meant to be a bond of vital union between Christians and which directs them toward the salvation of their fellow men."

37 Adrian van Kaam, C.S.Sp., Op.Cit., p.143.

38 Paul Henry, S.J., Saint Augustine on Personality (New York: Macmillan Company, 1960), p.17, According to Father Gardeil, "for Augustine, the most perfect analogy for God's triune life is not man enclosed within himself, viz...memory, understanding, and willing of oneself. It is man viewed as bound to God, viewed as proceeding from Him and constituted

in his personality by a sort of fundamental and radical pre-awareness of God as the Source of his being, that is to say, memory, intellect, illumination and love of self - identical with the ecstatic love of God. As Gabriel Marcel, the Existentialist, puts it, perhaps unconsciously following the Augustinian tradition, though not in Augustinian terms, the 'I-Thou' relationship is valid only if it posits a Supreme God from Whom 'I' and 'Thou' derive their very being, depth and dynamism. See Ambroise Gardeil, O.P., La Structure de l'Ame et l'Experience Mystique V,I (Paris: Librairie Victor Lecoffre, 1927), pp.50-130; and Gabriel Marcel, Metaphysical Journal trans. Bernard Wall (Chicago: Henry Regnery Co., 1952), pp.283-284.

39 Paul Henry, S.J., Op.Cit., pp.22-23, "Idealists of all times, beginning with the self and the thinking subject have always encountered the greatest difficulty in transcending this enclosed and solitary monarch to reach out toward other selves. And Realists, too, cannot go far beyond the individual as a concrete reality, undivided in itself and distinct from everything else, the *"τομ"* of the Greeks. It is true that in a later emendation of Boethius' celebrated definition of person the added term 'incommunicability' indicated this characteristic trait of personality. The Sartrean Existentialists themselves in their analysis of l'homme en situation, man as situated in the world, tend to view other subjects as mere objects or things to be used - rebus uti, non frui. This view culminates in Sartre's horrible remark that 'L'enfer, c'est les autres,' that is, others are a hell to me." See Jean-Paul Sartre, Huit Clos (ad finem).

40 Adrian van Kaam, C.S.Sp., Op.Cit., p.150.

41 Ibid., p.152.

42 Jean-Paul Sartre's definition of psychology in The Emotions: Outline of a Theory trans. Bernard Frechtman (New York: Philosophical Library, 1948) pp.1,10-11, "The psychologist intends to use only two types of well defined experiences, that which gives us the spatial-temporal perception of organized bodies, and the intuitive knowledge of ourselves that is called reflexive experience.

Psychology considered as a science of certain human facts, could not be a beginning because the psychic facts we meet are never the first ones. They are, in their essential structure, man's reactions against the world.

If we wish to found a psychology we shall have to go be-

yond man's situation in the world, to the very source of man, the world, and the psychic: the transcendental and the consecutive consciousness which we attain by 'phenomenological reduction.'" is developed in his Existentialism and Human Emotions trans. Bernard Frechtman and Hazel E. Barnes (New York: Philosophical Library, 1957), pp.84,85,87,89-90, "In itself the hole is the symbol of a mode of being which existential psychoanalysis must elucidate...the hole is originally presented as a nothingness 'to be filled' with my own flesh;...it presents itself to me as the empty image of myself. ...Here at its origin we grasp one of the most fundamental tendencies of human reality-the tendency to fill... To eat is to appropriate by destruction; it is at the same time to be filled up with a certain being...Generally speaking there is no irreducible taste or inclination. They all represent a certain appropriative choice of being...Each human reality is at the same time a direct project to metamorphose its own For-itself into an In-itself-For-itself and a project of the appropriation of the world as a totality of being-in-itself, in the form of a fundamental quality."

43 Joseph Nuttin, Op.Cit., p.16, "It sometimes happens...that a certain amount of...libido, remains attached to one of the in-between stages, and it is in this way that fixations occur. These fixations have the following consequence; the people who suffer from them are found disposed to manifest their repressed desires in this fixed form...when the libido, in the course of its development, comes up against obstacles to its satisfaction, it quickly reverts to these past forms of sexuality. This is the phenomenon known as regression."

44 Jean-Paul Sartre, Existentialism and Human Emotions (ad finem), p.90, "Every human reality is a passion in that it projects losing itself so as to found being and by the same stroke to constitute the In-itself which escapes contingency by being its own foundation, the Ens causa sui, which religions call God. Thus the passion of man is the reverse of that of Christ, for man loses himself as man in order that God may be born. But the idea of God is contradictory and we lose ourselves in vain. Man is a useless passion."

45 Joseph Nuttin, Op.Cit., p.262, "At a deeper level than the conscious ego lies the 'Selbst' or self, the deepest core of the whole...personality..."

Finality is the fundamental law of this deepest personality...It is a 'personal' finality."

The whole method of Individual Psychology is dominated by

this fundamental idea that personal finality ultimately dominates and determines everything that happens to man."

46 Paul Henry, S.J., Op.Cit., pp.23-24, "In opposition to, and beyond all these doctrines, Augustine teaches us that the person, while being an absolute, absolute in se persona dicitur, is also and essentially a being ad alium, related to others, open to others, and defined as person by this very relativity. We are so by our very birth, not born alone but pro-created by our parents, themselves created by God and linked together in a spiritual and physical love.

In His human nature, which is the expression of God's love on the human level, Christ's Divine Person relates Him ...to all men and all creatures proceeding somehow, even as He does, as images of the Father. This is possible since, as Saint Thomas was later to explain...the formal constitutive element of the Person of Christ is His unlimited Esse, His infinite Act of Being qua Filial, that is, as derived and received from the Father, and qua Brotherly because we too receive our existence and our supernatural life from the very same Father. Truly we are fili in Filio, namely, sons with and in the only Begotten Son." J. Alfaro, Op.Cit., p.28, elucidates this relationship in the order of grace.

"Esta es la razon del caracter cristologico de la Gracia en nosotros: es ella una participacion de la Gracia creada de Cristo, que dimana a su vez de su Gracia Increada. Nuestro caracter de Hijos (adoptivos) de Dios no es definitivamente inteligible sino por la Filiacion divina del Verbo Encarnado."

47 Francois Bourassa, S.J., Op.Cit., p.330, "Fr. de la Taille has given prominence to the theory that sanctification is an actuation of the soul by God. This is the only explanation which permits an intimate and personal communion of the soul with the divine Persons, themselves, as has been pointed out by many theologians, especially Scheeben...an actuation by the divine essence, by God as formally operating in His interior life, results in a personal union. The prime analogue of such a union is the Incarnation."

48 J. H. Nicolas, O.P., The Mystery of God's Grace (Dubuque: The Priory Press, 1960), p.31, "God's grace is primarily the eternal love with which God specially loves a soul which He makes His own. But it is also the radical transformation which takes place in time in the soul under the influence of the warmth of this love. God's love is active, it precedes the being whom it loves...it...evokes in him a responsive echo of love." Adrian van Kaam, C.S.Sp., Personality Ful-

fillment in the Spiritual Life (3 Vols., Wilkes-Barre, Pennsylvania: Dimension Books, 1966) in his insight, the presence of the Sacred or Holy, indicates the concept of grace, indirectly.

49 Compare Maurice de la Taille, S.J., The Hypostatic Union and Created Actuation from The Incarnation, ed. C. Lattey, S.J. trans. Cyril Vollert, S.J. (West Baden Springs, Indiana: West Baden College, 1952), p.29, on actuation, "the act is that which, by the communication of itself, confers on what is imperfect a perfection it is capable of receiving. That which receives the perfection is a subjective potency..." When the act is form and the potency is matter, the actuation is called information. "In the natural order, every actuation is information."

50 Ibid., pp.29-30, "if the Uncreated Act...ever unites itself...to a created potency...there will be actuation, but...no information...The Uncreated Act...will give itself and will receive nothing.

...There will be a communication of the Act to the potency; there will be a reception of the Act in the potency; there will be a perfecting of the potency by the Act, an amelioration, a change. This change...is something created within the potency: an infused adaptation of the potency to the Act. But at the same time it is the actuation of the potency by the Act: hence created actuation by Uncreated Act ...since it is a joining of the potency to the Act, it is the relation essentially inherent in the union with reference to the term of the union.

...God makes Himself the Act of a created potency."

51 Ibid., pp.31-32, "In communicating itself to them (but without informing them), this Vital Principle equips them radically for the functions of their new life, of which the beatific vision is the full flowering."

52 Ibid., p.37, "Like the disposition, the movement toward the Act that is brought about by charity will also be supernatural; for every movement is on the same plane as its term."

53 Ibid., p.41, "Nothing would be more God-like than the light of grace and the light of glory, had not the Word been made incarnate, to become even in His humanity the light of the world that restores all light. In joining to His Person by a substantial bond the human nature He took from us, He has caused the hypostatic union, that created grace of union,

to be the most sublime, the most august, the most divine likeness of the divinity; not in the manner of adoptive sonship or its eventual flowering, but as a true and substantial communication of natural sonship..."

54 Ibid., p.41 in which de la Taille quotes St. Thomas, Compendium Theologiae, c.201

55 J. H. Nicolas, O.P., Op.Cit., pp.49-51, "true presence implies mutual intercourse of thought and love...charity...a friendship...implies a personal union between friends." The affective union, charity, intends the effective union of grace..."the gift of grace corresponds to a special love of God for him to whom it is given."

56 H. Rondet, "Notes Sur la Theologie de la Grâce," Nouvelle Revue Theologique 83 (April, 1961), p.388, "La grâce, conçue à la fois de façon statique et de façon dynamique, est une qualité, mais elle est aussi une nouvelle nature, un être nouveau, et elle greffe sur le desir ontologique qui constitue l'homme comme une relation supérieure vers Dieu, elle nous introduit dans ce monde des relations subsistantes que sont les personnes divines.

"Fils dans le fils,' nous sommes suspendus à la personne du Fils comme des êtres créés devenus participants de la filiation éternelle du Verbe et par suite aimés du Père, vivifiés par l'Esprit. La grâce qui nous divinise nous introduit dans la famille même de Dieu."

57 Maurice de la Taille, S.J., Op.Cit., p.33, "our charity, requires, as a preliminary condition, a radical community of life between the soul and God..."

58 Charles Journet, Op.Cit., p.126, "It is through Christ's sacred humanity that the elect will receive this beatifying, supremely Christian grace, which will plunge them directly into the very heart of the Trinity...As the grace...(transfigured Christ on Mount Thabor) so the grace of His Mystical Body, the Church...will transfigure the risen bodies and the entire universe." (at the end of the world)

59 Robert E. Hoene, S.J., "Psychosynthesis Through Love," Spiritual Life 10 (Winter, 1964), pp.248-250, "Beyond the love of desire is the love of person as person - direct love... Since there is not a potency - with - act reception and giving, but an act - with - act operation that is mutual, nothing is 'lost' and the sharing at this level is fulfilling

and ineffable. This is direct love, the love of friendship." The corollaries of this theory are: 1) a unity of persons 2) love of God through the love of person as person 3) psychosynthesis through love. "In regard to our spiritual life, no one will doubt that love...holds the answer to our development as full and complete Christians."

60 Petro F. Chirico, S.S., The Divine Indwelling and Distinct Relations to the Indwelling Persons in Modern Theological Discussion (Rome: Pontificia Universitatis Gregorianae, 1960), p.123.

61 Ibid., p.120.

62 Ibid., p.128.

63 Ibid., p.129.

64 Adrian van Kaam, C.S.Sp., Religion and Personality (ad finem), pp.143-159, analyzes the underlying causes of some personality deviations.

65 C. Spicq, O.P., Agape dans le Nouveau Testament I (Paris: J. Gabalda, 1958), pp.156-184.

66 C. Spicq, O.P., The Trinity and Our Moral Life According to St. Paul trans. Sister Marie Aquinas, O.P. (Westminster, Maryland: Newman Press, 1963), pp.63-96, culminates in the Gift and the grateful other-directed response of the given.

67 John H. Miller, "The Mystery of Charity," The Way 4 (April, 1964), pp.125-131.

68 Vincent Rochford, "Who Is My Neighbor?" The Way 4 (April, 1964), p.124, "The Church has the mission of bringing the sacred into a specific relation with the profane in such a way that the sacred will not be contaminated but communicated, and the profane not deformed but sanctified."

69 Barnabas M. Ahern, "The Charity of Christ," The Way 4 (April, 1964), p.101.

70 Ibid., p.109.

71 John H. Miller, Op.Cit., p.129.

72 Ibid., p.131.

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